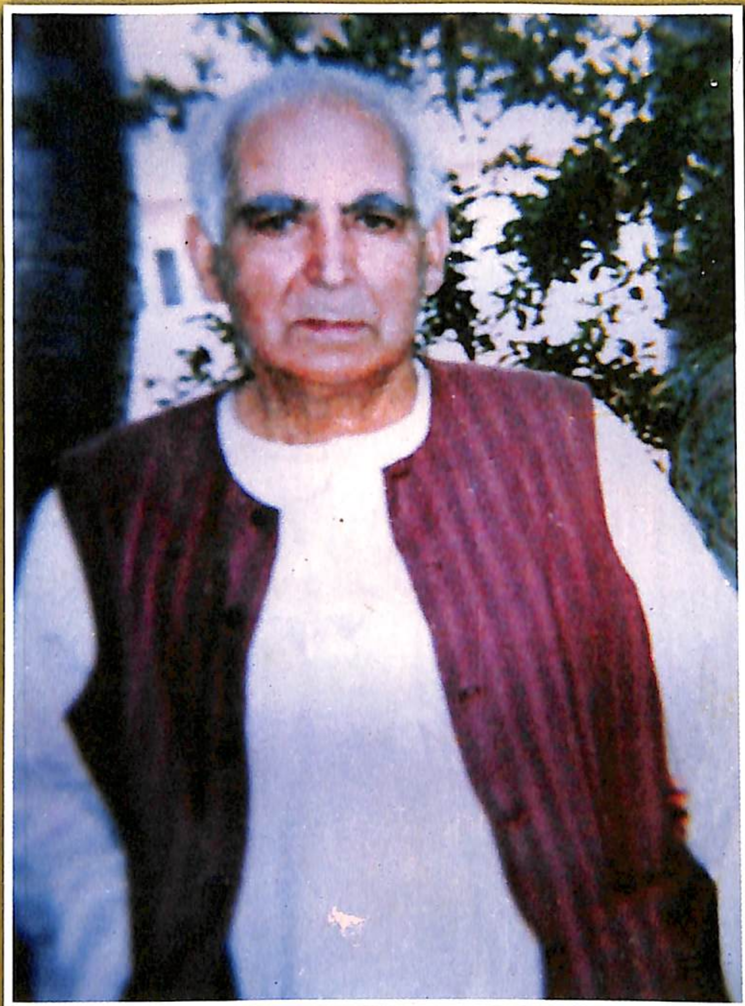
DROPS OF NECTAR



Pandit Dina Nath Muju
Memorial Trust

To Ashram

Submitted to
Swami Laxman ji
at his feet
on 21.9.2005
on his 14th nirvana(?)

DROPS
OF
NECTAR

....

IN
MEMORY
OF
PANDIT DINANATH MUJU
(TATHA JI)

Printed, published, compiled and edited by :-
Prof. Gopi Kishen Muju
For and on behalf of Pandit Dina Nath Muju Memorial Trust (Pvt.)

Printed at :-
Aneja Printers, Panjtirthi, Jammu.

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PREFACE

This small book was planned for publication a few years back. Somehow, because of some unavoidable circumstances and severe form of turmoil which migration and the nature of Pandit Dinnath Ji's (Tatha Ji's) death caused and engulfed the family members, we could not complete the work as per schedule. There has been an inordinate delay in bringing out the publication . However, we are sure the reader will find that theme and essence of the publication is not time bound but is true and useful for any age like the Universal Truth .

I have a great regret, and beg an apology from those noble souls who had sent their tributes for publication but can no longer see their golden words in print for themselves, having departed from this world inbetween. Perhaps they may all be continuing their discussion, debates and discourses in the Heavens with their friend, whom they admired so much. However, I am sure, those friends and acquintances of late Tatha Ji who are still surviving will like and appreciate this publication, and find piece of solace through these golden words.

Delhi
Aug. 2003

Dr. Mohan Krishan Muju
President
Pandit Dinanath Muju
Memorial Trust (Private)

The Golden Stairs

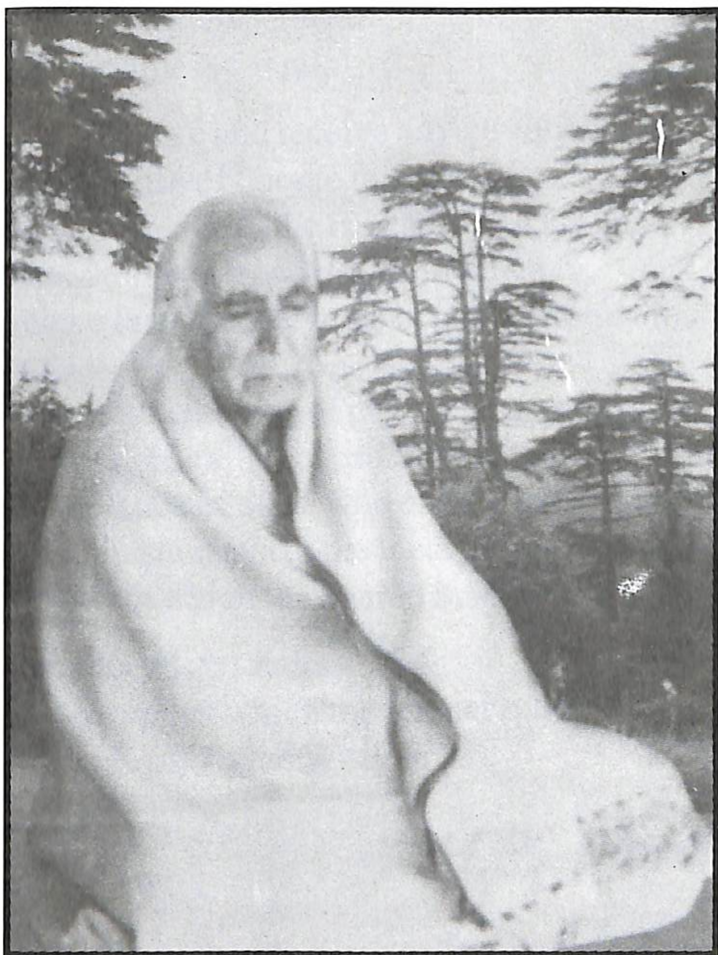
A clean life, an open mind,
A pure heart, an eager intellect,
An unveiled spiritual perception,
A brotherliness for all,

A readiness to give and receive advice and instruction,
A loyal sense of duty to the Teacher,
A willing obedience to the behests of TRUTH,
Once we have placed our confidence in,
And believe that Teacher to be in possession of it;

A courageous endurance of personal injustice,
A brave declaration of principles,
A valiant defence of those who are unjustly attacked,
And a constant eye to the ideal of human progression
And perfection which the Sacred Science depicts—

These are the golden stairs
Up the steps of which the learner may climb
To the Temple of Divine Wisdom.

H.P. Blavatsky



Pt. Dina Nath Muju
(in meditation)

The Golden Stairs

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PANDIT DINANATH MUJU
(TATHA JI)

ACKNOWLEDGEMENT

Our acknowledgements are due to the esteemed friends, well wishers of the late Pandit Dinanth Muju (Tatha Ji) , whose tributes have made this publication possible. We cannot forgive ourselves for the delay in bringing out this publication which we planned to bring out a few years back. We beg an apology for such an inordinate delay.

Our thanks are due to Dr. T.N. Ganjoo an eminent scholar of Sanskrit in Kashmir for writing a detailed introduction to the book, inspite of his busy schedule. His expression that it was an honour and privelege to write the introduction for the book concerning his guide and teacher speaks volumes about his humility and the esteem in which he held the late Shri Dina Nath Muju.

Our thanks are due to Dr. Shashi Shekhar Toshkhani son of late Prof. Srikanth Toshkhani for the write up "Faces of Glory" on his respected father, which we have taken from a magazine "Unemesh" published by Nityanand Shastri, Kashmir Research Institute, Delhi. The write up was included in this publication because of close association of Prof. S.K. Toshakhani with Dina Nath Muju and its relevance to the article "Influence of Theosophy on Kashmir Education ".

Our thanks are due to Shri B.N. Sharga for his write up " Kashmir's Temple of Higher Education" which is actually a write up on Sri Pratap College, Srinagar which appeared in a local fortnightly newspaper "Kashmir Sentinel" in Jammu. This article too has been included in the book because of its relevance to the article "Influence of Theosophy on Kashmir Education" by Late Muju Sahib.

Our thanks are due to Shri Chaman Lal Bhan son-in-law of the late Prof. S.K.Toshakhani for the photograph of Toshakhani Sahib and Shri P.N. Razdan for the photograph of his father late Shri Rugh Nath Razdan.

Our thanks are due to Swami Lakshiman Joo Ashram Mohinder Nagar, Jammu, for providing a photograph of Swami Ji.

Pictures of Shri J.Krishnamurti, Annie Besant, H.P.Blavatsky and Dina Nath Muju etc. have been taken from home collection.

Photographs of Vasanta Girls High School and Kashyapa Girls High School and Sri Pratap College, Srinagar have been taken recently for this publication.

Thanks are due to those of our family friends and acquaintances who have been participating on the Martydom Anniversary Day of late Pt. Dina Nath Muju to pay homage to him. Such a function is usually held in a very simple and limited manner without any publicity.

Last but not the least our thanks are due to our computer operator Kalpana Pandita for giving a final shape to the computerised material before sending it for publication.

Since the whole get up and proof reading etc.of this publication has been done by me personally, I am personally responsible for any mistake etc. in this regard.

Gopi Kishen Muju

Introduction

It gives me a great honour to write this introduction to this rare publication on my teacher and guide, [redacted] Pandit Dina Nath Muju these write ups, I am sure, will be a source of inspiration and guiding force for those who want travel on the Holy Path, as these are pregnant with meaning and depth and are put in simple words. The simplicity of the language and the depth of meaning contains in these writings reflect the simplicity and depth of thought of Pandit Dina Nath Ji himself for which he was loved and respected by all those who came into contact with him. These qualities of the great soul are vividly discribed by some of his admirers whose tributes find a good and deserved place in this book.

The reader will of course realize for himself the greatness of this 'Simple living and high thinking' man by going through these pages and his association with great personalities like J. Krishnamurti, Prof. Srikanth Toshakhani who influenced his life.

This is a collection of some of the writings of the late Pandit Dina Nath Muju, a saintly scholar , renowned educationist and a teacher in the real sense. Pandit Dinanath Muju was a highly respected person with vast knowledge who lived a very simple life and possessed an unassuming personality. These writings were made available to the Pandit Dina Nath Muju Memorial Trust by the family members of late Pandit Dina Nath Muju Sahib who happened to carry these with them when they left the Valley because of terrorism in 1990. Unfortunately the entire lot of his written but unpublished material has been destroyed by the terrorists along with other invaluable collection of books, manuscripts and library of generations which the family possessed and valued as a treasure. The library had some rare manuscripts in Sharda and Persian languages and copies of some rare books of theosophy and J.Krishnamurti.

One of the most important books which late Pandit Dinanath Muju

possessed was the manuscript of his own written book on Kashmiri Language and Grammar in Devnagri Script. In this he had used the diacritical marks introduced by Prof. S.K. Toshkhani's for transcribing Kashmiri vowel sounds both in the Devanagri and Roman Script in which he had published his introductory books "Acchhar Zan" – "Acchhar Mal" for those interested in learning the language.He had written this 200 page book for non-Kashmiri people with Hindi and English versions and was the product of a long labour. He had been teaching Kashmiri language to the B.S.F.personnel in Srinagar for over ten years after his retirement from the Government Service as the Headmaster (now Principal) of Distrcit Institute of Education, Srinagar. After his superanuation he had joined the Kasturbha Gandhi Educational Trust School at Gulab Bagh, Srinagar at the request of Bibi Amat-ul-Salam a Ghandian disciple and had not desired any extension in his Government service. He left this job after a brief period only as the school got closed down becasue of some financial problems and he took up the job of teaching Kashmiri to B.S.F.personnel at Srinagar. It was a novel experience for him to teach security forces. This long period of teaching the BSF personnel resulted in the preparation of the manuscript for Kashmiri Language and Grammar in Devnagri script for Non-Kashmiri speaking people. The book was ready for publication in 1990 and he planned to publish it personally during the coming winter months of 1990; But alas! it all is gone.

Now to preserve his few writings we have brought out this small booklet. Also we have the pleasure of including in the booklet some tributes paid to late Muju Sahib by some of his friends, which we had collected from them sometime back but could not be used so far for publication purposes.Pandit Dina Nath Ji's death has been as great a tragedy and shock to his friends and others who knew him, as it has been to his own family members and relatives.

It may be relevant here to give a brief account of the life history and martyadom of this great soul and scholar. Somewhat shy of public appearances and praises , late Pandit Dinanath Muju never liked any

sort of demonstrative description about his abilities and qualities and would most of the time prefer to be silent and sit in a meditative and pensive mood. Looking towards sky or downwards with eyes closed most of the time he would be seen reflecting seriously over some thing very important and absorbed in his thoughts. However, once he would start talking over some subject he could continue to discuss it for hours together. Talking was perhaps one of his passions. Age, social class did not mean any barrier between him and the listener. Like a good teacher he would take pleasure in talking to anyone who would care to listen to him or seek his company. It would be a pleasure to listen to his discourses which would be full of references, anecdotes, examples and varied interpretations and explanations to the minutest detail possible. Speaking with an open heart and an unbiased mind about our disintegrating social fabric, corrupt practices in society and falling values of life it would look as if he was trying to be cynical at times, which he was not. He was deadly against rituals and formalities.

An ardent reader of J. Krishnaamurti, a student of Theosophical thought since his young age when he came into contact with late Prof. S.K.Toshkhani—a doyen in Kashmir Education and a Professor of Philosophy-Pandit Dinanath Muju had developed a very strong spiritual bent of mind. His contact with Prof. Toshkhani had changed the whole course of his life.

Born in a middle class family he lost his father when he was only three years of age. His mother , who was mentally a very strong lady, took upon herself to bring up the boy and his elder sister on her own, along with one handicapped cousin in the family. Having passed matriculation, late Pandit Dinanath Muju could not go to college but continued his education privately till his graduation. He got a job in the forest department but he did not find the job suitable to his temperament and he left it within a period of few months only. Being primarily interested in education he preferred to go in for a teaching job. He went to Mysore to do B.T. on his own (those days there

were no facilities for doing B.T.in the State). Returning he got a job in the State Education Department as a teacher and was posted at Kargil where he came into contact with Shri Shridhar Joo Dulloo, a very noble soul and again a name in the educational history of Ladakh. These were the days when second World War started.

While at Kargil he lost his sister's husband at Srinagar at a very young age of 48 years. This was a big shock and loss and an unbearable tragedy for Muju Sahib.

Coming into contact with Prof. S.K.Toshkhani he joined the Kashyapa Lodge of the Theosophical Society which introduced him to J.Krishnamurti, whose teachings and books and lectures became his guiding star for the rest of his life. Before joining the Government service Pandit Dinanath Muju worked in the Womens' Welfare Trust Schools on an honorary basis.The Womens' Welfare Trust was an association founded by Prof. S.K.Toshakhani in 1926 under the aegies of the Theosophical Society with a special permission from Maharaja Hari Singh to impart education to the women folk of the Valley, as education among women was a thing almost unheard of. It was an uphill task to venture such an institution. However, Prof. Toshkhani along with some other theosophists like Aftab Kaul Nizamat (father of Dr. Col. S.Kaul former Principal Govt. Medical College, Srinagar), Shri Rugh Nath Razdan (retired Treasury Officer) and some other people started the schools with five girls who were to be brought to the school and then to be dropped back at their respective homes in the evening. The Womens' Welfare Trust thus became the pioneer and the first institution to start schools for educating female folk in the valley. The tireless efforts of these devoted theosophists resulted in the spread of education among women folk and by 1950 the Trust was running as many as eighteen schools in the State including one for Harijans in Jammu. However, at present the W.W.Trust is running only two High Schools viz. Vasanta Girls High School and Kashyapa Girls High School in Srinagar, both establised in 1926. (Also see influence of theosophy on Kashmir Education, a write up on Prof.

S.K. Toshkhani and a write up on S.P. College).

Pandit Dinanath Muju too joined the band of young theosophists and worked for the development of the schools. The members of the W.W Trust and even the teachers who were working on a meagre pay of Rs.3/- per month would sweep the floor of the schools; such was the dedication and devotion for a cause. Though he served the Trust schools for a short period only but his love and concern for these schools remained ever increasing and he remained associated with the Kashyapa Lodge of the Theosophical Society, Women's Welfare Trust and its schools till the last days of his life; though he never aspired for a high post in the Lodge, Management of the Trust schools or the Trust Board itself;but his views did matter a lot in running the Trust and its Schools and keeping the spirit of Theosophy alive by holding regular meetings of the Kashyapa Lodge.

The influence of Theosophical thought made Mr Muju to travel to Madras and Varanasi to attend Theosophical functions and having found a teacher in Shri J. Krishnamurti through Theosophical Society it became his passion to study his lectures and listen to his talks every winter in Bombay, Delhi, Madras wherever Krishnamurti would go. And of course the other companion with him, most of the time, would be his guide Prof. S.K. Toshkhani. These two persons have been responsible to introduce J. Krishnamurti and his teachings to the State in 1960s, when he visited Kashmir for the first and the only time.

Studying and discussing J. Krishnamurti, Theosophical literature and attending to Krishnamurti's lectures became almost a passion with Pandit Dinanath Muju. It was customary with him to purchase a large number of copies of some books like "At the Feet of Master" by Alcyone (the name given to young J.Krishnamurti by Mrs. Anne Besant) and other literature and distribute among his friends and all those who would come into contact with him. He would even get some important lectures etc. cyclostyled and distribute the same among his friends. Wherever he went to stay for a brief period he would

make friends by sharing his views about Krishnamurti with people around. Of course Srinagar being the place of his residence, he even extended his circle so far as Krishnamurti was concerned to Kanpur where he used to go every year to be with his second son Professor at I.I.T, and Bombay, Madras and Varanasi. Even at Acchabal Anantnag Kashmir where he would go to stay with his youngest son, working in the State Sericulture Department, he enjoyed his stay at Rama Krishna Mission Ashram, Nagdandi, Achhabal and made good friends with the locals. While Krishnamurti continued to be his spiritual mentor he, simultaneously, developed his contacts with Swami Laximan Ji, a highly evolved soul , saint and a reputed scholar of Shaivism and most probably his school mate as well. Swami Laximan Ji had an Ashram at Ishbar, Nishat,Srinagar. He would conduct classes in Shaivism there. Pandit Dinanath Ji developed great interest in Shaivism and started attending Swami Ji's classes on every Sunday or as per programme drawn by Swami Ji himself. Swami ji too develped great love and affection for Pandit Dinanath Ji and had at times remarked that if anybody in the class understood Shaivism it was only Dinanath Ji. This was perhaps becasue of great similarity between Shaivism and the teachings of J. Krishnamurti, who used to address him Dinanath Ji whenever they would meet.

(See an article on Swami Ji by Pandit Dina Nath Muju)

A teetotaller, Pandit Dinanath Ji would enjoy a good cup of tea especially Kashmiri 'Kahwa'. A man of simple and clean habits he would do most of the odd jobs himself as a habit and not depend upon someone else to do it or wait for somebody to help him in it. He would walk miles together. It was this habit of long walks and self service which kept him alert and healthy till his last days and at the age of almost eighty he would never use a cushion to support his back. He would always sit straight and not take even the support of the wall behind him.

He sacrificed his personal comforts and ease to educate his own

children and see that they achieve something in their lives and did not suffer as he had suffered for want of proper guidance, encouragement and incentive. With his blessings, sacrifice, guidance and undettered encouragement his children are today very well placed and settled in their respective lives.He was equally eager to see that the children of his relations, acquaintances and friends and even others did not miss any chance to get proper education and would do whatever he could and whenever and wherever needed.

Unfortunately, the cruel hands of death could not spare him; but the cruel manner he met his death was never deserved by him. He was brutally murdered by some unknown assailants during the night of 6/7July 1990 at his residence at 21, Rawalpora Colony, Sanat Nagar, Srinagar when he and his wife were alone at the house.Their sons had already left Srinagar, becasue of the warnings and threats from militants and the old couple had preferred to stay back thinking that nobody would do any harm to them at this advanced age (he was about 80 and his wife about 76 years) and especially when they had nothing to with politics etc. Even then, when requested to move out as everybody was leaving he remarked in his typical philosophical manner " I have lived my life;what even if they kill me and what will they gain by killing me and one day I have to die etc.in a philosophical manner and why should they kill old people?"

The late Pandit Dinanath Muju had great fascination for nature. He loved Kashmir beyond any measure and did not want to leave Kashmir even in the face of militany to live in hot climate of plains. He wanted to stay and live and die in his own house which he had built with great pain and labour; spending every penny of his savings on it so that he could have a comfortable place to stay during his old age. His wife who was quite devoted to him was equally attached to Kashmir and its climate. She too did not want to leave Kashmir during the summer months.

Mr Muju had refused to leave the Valley as he loved Kashmir a lot and did not apprehend any harm to his life because of his advanced

age and non-political and non-controversial character.

His murder has been perhaps one of the most gruesome and savage murders. He was stabbed in the chest with a knife while asleep at dead of night in a room in the second storey of the house. His wife who was sleeping nearby in the same room was overpowerd by the assailant, strangulated and pushed under the bed thinking her to be dead.

Crying and weeping all alone in a very helpless and desperate situation she shouted for help but who would come to her help at this hour! No one, it seemed, heard her cries. The terror and fear of terrorist violence had forced every body to stay inside.

Unfortunately, even the police patrol party which was supposed to be in the adjacent school building too could not come to her help. Even the chowkidar of the temple nearby did not turn up to help her. It is very difficult and painful to describe the mental torture and agony this old lady had to suffer. Weeping, crying and bewildered by the shock of her life she faced it all alone quite boldly and with courage unheard of. It needed real spiritual strength and determination to face this tragedy and shock under the circumstances. She has really proved herself to be lady of will, courage and fortitude though a question has all along been haunting her mind— " Why was he killed and why should he have died in such a manner, as not even an evil thought had ever come to his mind ?". She is consoled by her philosophical approach to life as contained in Gita and Shaivism , which she had developed during her long association with Muju Sahib, taking it as a destined event in one's life as even great men like Gandhi and Jesus too had to face such deaths.

We salute this courageous lady.

With no one to help, the old saint passed away in the lap of his equally old wife, his life long partner and friend as he used to call her. Thus ended the long journey of life of a saintly scholar and an

educationist who became the victim of circumstances for no fault of his.

It was only in the morning hours that someone passed by the house who could call the neighbours and it became known that the assailants had entered the room with help of a ladder. Surprisingly the chowkidar of the nearby temple, who was very closely connected with the victim's family, too was reportedly found missing from the temple.Though late Pandit Dinanath Muju had nothing to do with the temple, but when hardly few Hindu families were left in the colony late Pandit Dinanath Muju was requested by some fleeing Hindus to look after the temple during his stay there, as fearing no threat to his life he had decided not to leave the Valley.

The absence of the Chowkidar looks mysterious. The President of the temple had received information that some bearded Muslims were frequently visiting the temple. This made things look suspicious and the chowkidar was sent a word to be cautious and not to allow anybody to use temple premises for any political and anti-national act. Having absconded from the temple premises at a very crucial hour makes one wonders if he could be in any manner involved or associated with the murder ? The facts can be known only when a thorough inquiry is conductecd by an impartial agency like CBI.

Shamefully in the evening of 7th July 1990 electronic media of Pakistan announced that a patron of "mukhbirs" (informers) who would do "dastarbandi" of the informers has been killed by "Mujahids" at Rawalpora in Srinagar. This was how Pakistan projected the killings of innocent and patriotic people in Kashmir by terrorists. It was only to humiliate and harass the Kashmiri people and to rub salt on naked wounds to describe late Pandit Dinanath Muju as an informer, when he had nothing to do with politics or for that matter with any social or community organisation.As a Theosophist he not only believed in but practically followed and practised Universal Brotherthood irrespective of caste, creed, colour, sex, religion and region. He was an Indian to the core of his heart and had even participated in the anti-British

movement launched by Mahatma Gandhi and burnt some clothes when there was a compaign to do away with foreign goods and turn to Swadeshi. His only passion, as already mentioned, was study of Theosophical literature, J. Krishnamurti's teachings and related religious literature.

Perhaps Pandit Dinanath Ji became a victim for his eldest son's (Prof. G.K.Muju) public life and his active involvement with some of the social and religious organisations of the Kashmiri Pandit Community. It was his son's active involvement with various social and community works which made their house a target of stone pelting in Feb. 1990 and when he was informed that his name was on the hit list to be executed in the first week of March 1990. Apprantly in this bid Pandit Dinanath Ji became a victim either by default or by design. Prof.G.K.Muju, his elddest son who could not even attend his cremation at Srinagar because of the threat to his life, feels guilty and holds that he has been the cause of his father's murder.

There are reports that some arrests were made in connection with the murder of Pandit Dinanath Muju and the confessional statements recorded. How far this is correct and true no one knows. Only an impartial inquiry by some high and impartial agency like CBI can reveal the truth. It is the responsibility of the Government to solve the mystery of this noble soul's murder. But will the Government be sincere in this? Is the pertinent question as late Pandit Dinanath Muju was not politically an important person who carried a political hallow around him.

Shri Dina Nath Muju had desired that his eyes be donated to the Eye Bank after his death and left a note behind; but how sad and unfortunate, that even this pious wish of the late saintly person could not be fulfilled because of the circumstances of his death.

To continue the mission of this saintly scholar and victim of terrorism his family members have set up a private Trust named "Pandit Dina Nath Muju Memorial Trust" which gives financial aid to the deserving

children in pursuing their education etc. as providing right kind of education and educating the poor was the pious aim of his life.

While concluding this introduction, I must convey my sincere thanks to Prof. Gopi Kishen Muju eledest son of the Late Dina Nath Ji, who like his father reflects the qualities of a real educationist, a great social worker and is deeply associated with and attached to the Women's Welfare Trust, Kashmir, who helped me with some details and information in shap ng this introduction. This introduction is my humble tribute to the noble soul and a teacher in the real sense of the word.

June, 2003

Dr. T.N. Ganjoo,
Sathu Barbar Shah,
Srinagar, Kashmir.

Tributes

Contents



Smt. Soomawati Muju
(1996)

A tribute from a devoted wife to a loving husband

Pandit Dina Nath Muju
(1910-1990)

(Following write up has been compiled largely from the details narrated by Smt. Soomawati Muju w/o the Late Dina Nath Muju to her children from time to time and it was thought that this could be the best tribute from a "devoted wife to her loving husband" as she described her relationship with Shri Muju Sahib.)

"We were married sometime after the "Budh loot" (big loot) meaning thereby 13th July 1931, when there were huge demonstrations against the Maharaja and several Kashmiri Pandits were killed by agitated mobs and shops looted, after there was some firing at the Central Jail, Srinagar. We were both orphans. He had lost his father when he was just 3 or 4 years old and I had lost both my parents at a very tender age. But we were married happily." "We lived as friends and loved each other a lot. We never quarrelled with each other and always tolerated each others idiosyncracies . His philosophy of life was a guiding force for the whole family and close relations and even to his friends. His spiritual bent of mind, which was not confined to the orthodox , dogmatic and ritualistic form of classical way of religion, opened new visions for all those who came in contact with him. My only remorse is that he left me to live this life and "betrayed" me at the last moment. I can never forget the last scene when he breathed his last in my lap. No one can understand and feel the agony which I have undergone in that night.But the philosophy of his life based on the teachings of Theosophical thought, Shaivism and the teachings of J. Krishnamurti, which he would occasionally explain to me in simple language, gave me the courage to face this ordeal all these years. I wish I could see the assailant, the murderer ! Even if he meets me today, the only question I would like to ask him "What harm had this innocent and compassionate soul done to you ? Why did you you kill him ? "Personally, I do not find any reason which should have prompted

the murderer to commit the crime. And then what has the police done in the case; why has police failed to trace out the murderer. Honest and sincere police should not have failed .

The only thing which I can say about this noble soul is that he was a loving husband, a caring and concerned father, a sincere friend, sympathiser , guide and advisor to those who came into contact with him.

I can only pray for peace to this noble soul."

...............Soomawati Muju

The Late Shri Dina Nath Muju was born in a poor but religious and pious family in August 1910, He was a child of hardly 3 or 4 years when he lost his father, who was working as an accountant in a private carpet factory in Srinagar. His father left behind a handicapped cousin, two children (Mr Muju's elder sister and Mr Muju) to be looked after by the young widow. Like a typical self respecting Kashmiri lady the widow maintained her family by earning for her livelihood by spinning and through occassional assistance from her parental side. The mother always taught her children (brother and the sister) virtues of honest and truthful life. Thus the seed and foundation for honest and truthful life was laid at a very young age. Today her grand children recount with great respect how the old lady used to emphasis that ***wealth is mithya,*** it is the dirt of the hand-meaning thereby that honest and simple living is the reality of life.

At an early age, Shri Muju was drawn towards the ideals of Mahatma Gandhi and the freedom struggle. Though his family circumstances could not allow him to join active politics, the flame of patriotism and social service and justice continued to shine within his heart and mind. Credit goes to his mother who took all the pains to see that her fatherless child is able to go to school and college, rather than become an earning hand for her before his maturity. The mother's sacrifices and blessings and the boy's own inner desire to gain knowledge helped him to High School level education (matric) from a local goverment school (It is to be mentioned that it has always

been the family tradition in Kashmiri Hindu families, to provide the education at least upto Matriculation to every child, whatever be the cost the parents/guardian have to bear). Even in the harshest economic situations, the widow mother made it certain that her son did not have to withdraw from the school. The moral education received by Shri Muju from his mother became the backbone of his honest and honourable life. His life is full of instances, even of extreme nature from today's moral standards, which depict how deep-roots had the mother's lessons in honesty and moral living taken in the boy's self. Shri Muju's children even remember an incident their grandmother has narrated to them in their childhood.

One day while returning from school young Muju found an earthen inkpot (used for writing on wooden planks at primary school levels) left on road side by some one. Feeling tempted, he brought it home and showed to his mother. When the mother learned that the inkpot was apparently forgotten by some other child, she quietly but forcefully sent him back to leave the inkpot right at the spot he had found it. The young Muju got a lifetime lesson that one does not have the right of ownership on other's things. Such early life lessons had gone into the blood of Late Shri Muju. Looking back it can be said that the widowed mother knew well that **"the greatest influence on a child occurs during the childhood of his/her parents" and in imparting this kind of moral and ethical teaching to the young fatherless child, she was infact taking care of future generations of the family.**

After passing his Matriculation Examination, he had a great desire to join his friends in the College. But his poverty coupled with the negative attitude and indifference shown by some close relatives did not encourage him to go to college as a regular student. But his desire for education did not die down. He was advised to prepare privately for college level examinations. Destiny provided him with a noble friend, to guide him, help him and inspire him. He was one Late Shri Janki Nath Toshkhani, who belonged to a richer family and could have the privilege of having all necessary books and other educational materials. Shri J.N. Toshkhani passed away at a very young age, but

not before bringing his new friend Shri Muju into contact with his cousin brother Late Prof. S.K.Toshakhani who was working as a lecturer in Philosophy in the State Education Deptt. Prof. Toshakhani needs hardly any introduction - a great social worker the founder member of Women's Welfare Trust, Kashmir, in 1926 and a theosophist. The Trust was established as a result of selfless and consistent struggle of Prof. Toshakhani. It was the first institute to establish schools for the females in Kashmir. In this effort Prof. Toshakhani was assisted by a band of young Theosophical workers including late Pt. Aftab Kaul Nizama, Rughnath Razdan and others. The association of Prof. Toshakhani brought Shri Muju, very close to theosophical society and subesequently with J.Krishnamurti, declared the world teacher, by Annie Besant.

Theosophical ideals and Krishnamurti's teachings put Shri Muju into a mould from which he never wanted to be separated till his last days. Shri Muju continued his educational career at home and passed the B.A. examination, also privately. He joined the Womens' Welfare Trust as a teacher for a short time and soon proceeded to Mysore to work for B.T. to be designated as a trained graduate for a teaching positions. His first appointment in State Education Deptt. took him to Kargil just before 2nd world war. In Kargil as ordained, he came into contact with another luminary Shri Shridar Joo Dulloo, who by his official designation was Inspector of Schools but by his life style was more a saint and Sanyasi and had taken up the Buddhist way of life. The association with Shri Shidhar joo, as he was popularly called, had a profound impact on Shri Muju's ways of homelife as well his personality. The association in Kargil could not last long as Shri Muju's elder sister became a widow, at a young age, with a large family to take care of. Thus his cherished sister also became a widow nearly at the same age at which their mother had become. This greatest tragedy created an upheavel of very long lasting impact on his mind and in the family circle, but he never relented in his efforts to educate the young children of his widow-sister. He would not mind seeing a child with scant clothing or less food to eat, but he would never give up his basic

idea!, "Every child deserves to aquire school education".

Continuing his efforts to earn higher and higher degrees, Late Shri Muju passed the M.A. examination in History through the then Punjab University and was aspiring for a gazetted post in the state education department. Not belonging to a privileged class of people, the promotion to gazetted scale was delayed for many years till 1963 when he was sent to Karnah (close to line of actual control). After only few months, however, he was asked to take up charge of Teachers' Training School, Srinagar (presently DIE), the school where he had worked earlier for about a decade. T.T. school was administratered by Teachers Training College, and Mr. Muju was also asked to teach at Teachers Training College, Srinagar. Involvement in teaching and other activities at T.T. School and T.T. College brought Mr. Muju into contact with other educationists and policy makers of the State government. It was during this period that his abilities as a teacher and educationist in the real sense of the word were appreciated. In him, his students (most of whom were teachers themselves) and his colleagues found a rare source of knowledge. Be it any subject related to human development, Mr. Muju had enormous background to keep his listeners glued to his talk for hours together. He retired from active government service in 1967, even though he was at this stage considered for extension of service. However he continued to work as he always believed that "Man should work as long as he is fit". He was approached by one Bibi Amtulsalam, a Gandhian to help her in establishing a school in Gulab Bagh, Srinagar. He accepted the offer and started teaching at a private educational institution run by Kasturba Gandhi Trust. In 1970 he was approached to teach Kashmiri Language to Border Security Personnel. Teaching was his life's aim. No matter who was the pupil. He accepted the job and taught to the BSF personnel for about a decade. During this period he prepared a manuscript of Kashmiri language and grammar in Dev Nagri Script for teaching Kashmiri to Non-Kashmiris. The manuscript was almost ready to be published in the form of a book, when cruel hands of assasin (s) fell on him in

the most inhuman way during the night of 6/7 July 1990.

Mr. Muju's religious bent of mind and teachings of Theosophy and Krishnamurti had given a complete philosophical orientation to his personality. He used to go into long durations of aloofness and meditation. He did not mediate in the ritualistic sense. His was always an attempt to look inwards. His home people fondly remember "Tathaji's" wakeful sleeping postures, when he would infact be meditating. His quest for knowledge and truth brought him into contact with students of Shaivism and he landed at the Ashram of Swami Lakshman Ji Maharaj of Ishbar, Nishat. Swami Lakshman Ji was immensely impressed by Mr. Muju's scholarship and his association with Krishnamurti. Influenced by the sprituality and knowledge possesed by Swami Ji Mr. Muju found a lot of common ground between Shaivism and Krishmurti's teachings, and thus found the Ashram as the best place in Kashmir, to have discourses on these philosophies. Every sunday, almost without fail, Shri Muju would be seen heading towards the Swamiji's Ashram after having attended the meeting of the Kashyapa Lodge of the Theosophical Society, in one of the schools of Women's Welfare Trust, at Srinagar. These two meetings were as regular features of Shri Muju's life as other daily routines of life. Swamiji too had developed a lot of affection and regard for Shri Muju and had even remarked that he had understood Shaivism quite well. The desire to learn Shaivism made Shri Muju to study Sanskṛit language more seriously than he had studied earlier. Thus during the last decade nearly he was a senior student of Shaivism and Sanskrit besides being a committed student of JK; His studentship at Ishwar Ashram brought Shaivism to his very home, where one of his grand daughters developed enormous liking for this philosophy and eventually persued Ph.D programme on an aspect of Shaivism. The grand father of course discharged his duty of being the mentor to the young girl.Another of his grandsons who was studying at I.I.T. Kanpur had placed on his study table a quotation of Annie Besant narrated by Shri Muju to him. It reads "Wise men rule the stars, while the fools are ruled by them". This quote had greatly impressed his

grandson, who eventually obtained his Ph.D. degree from a prestigious American University and is presently holding an important position in Aerospace Industry in the U.S.A. and continues to recall his discourses with Tatha Ji on J.Krishanamurti.
Shri Muju was a regular visitor to I.I.T Kanpur, Campus during winter months and had made many elite friends on that Campus, who were particularly interested in having discourse with him on sprituality, scriptures and religion etc. Some of these elite gentlemen recall with nostalgia and reverence what a noble and wonderful personality he was. 'Tatha Ji' and 'Jigri' are the names commonly used to address them even today. Shri Muju's interest in Krishnamurti and Theosophy would invariably take him to Madras, Bombay, Varanasi, where JK would usually deliver his lectures. He would somehow see that his proposed visits materialise and the simplest way to do was to make train reservation well in advance.Even though his family members would, of late, advise him against these adventureous long distance train journeys, he would enjoy such kiddings, and discard their fears as negative attitude. He would meticulously arrange all important things required for a comfortable and simple journey. Travel-light, was the prime concern. His family members remember with nostalgia how he would make preparations for these journeys and how he would be back home all 'happy and joyous', with bundles of books on religious philosophy for himself or for free distribution among his friends or any one with whom he would have even a single discussion on JK or Indian philosophy in general. A pocket size copy of Bhagwatgita and the little book 'At the feet of Master' were very standard gifts he would be fond of presenting to young and old. He was extremely serious about both these. He revered these books.

A believer in Universal Brotherhood and equality irrespective of Caste, Colour, Creed and Religion, it was a pleasure to be with late Shri Muju and listen to him discuss and explain 'Sutras' and corroborate his explanations by cross-references. There was hardly any topic on which he would not be able to speak and discuss. Rituals and orthodox ways of organised religious beliefs did not bind him as

he did not believe these to be essential for a person with faith in the Creator of the Universe. He was of strong conviction that only ones thoughts, behavior and actions would determine one's ultimate journey. However, a visit to Kheerbhawani Shrine at Tullamulla was a must, and one, would not be surprised to see him barefooted in the ancient mode of a Kashmiri Hindu on his way to the Shrine. He would stay there for days together meditating under the huge chinar tree. Sitting in total silence in front of the deity was also a very common feature of his observance.

Shri Muju used to enjoy the company of the poor, the down trodden, simple village folks just as much as that of the educated and 'modern' people. His attitude was typical of an ideal textbook teacher, which he could be found to be practising. Never would a begger or an animal go away from the house without receiving some food or clothing or money as the case may. In a typical Kashmiri Brahmin style he would go out of his way to help and guide people and mitigate their sufferings if it was within his reach. He would enjoy such calls. He would rarely need physical help to get some job done, if it was within his physical reach. He would not order even a child to perform a task which he himself could do; yet he believed very much in giving young children, boys and girls alike all opportunities to learn and develop the habit of accomplishing the assigned task and not to shun any job or consider any job as menial. For him no job was menial and he grounded this concept in his family members' minds. He would dust his own room and do other jobs sometimes to the anger and irritation of the family members. But for him every job was worth doing, and of course worth doing well, if it was to be done.

The close family of Tatha Ji aspire and pray that if reincarnation is indeed a bound reality of life all the members would wish to have Tatha Ji again with them in the next *'Janama'* also as head of the *'Grehasta'*.

—— Compiled and Edited by
Gopi Kishen Muju



Muju Sahib helping his wife



Tributes by Dr. Agha Ashraf Ali

(Dr. Agha Ashraf Ali dictated the following message for the book . It was recorded by Prof. Gopi Kishen Muju at the residence of Dr. Agha Ashraf Ali at Raj Bagh, Srinagar in Dec. 2000.)

"Well, you were a student of mine in the fifities but even earlier to your coming to the College of Education for your Degree in Education I had met and highly valued and respected your father the late Pandit Dina Nath Muju. Although he was in the Training School, I do not know how we got so close and near to each other, but it was at a crucial moment in my life, I should say without any fear of contradiction, that he came to my rescue. This was in 1955-56 when the great Krushchov speech came out at the twentieth Party Congress speaking about the terror, the killings, the straight forward murder of thousands of communists, the members of Polit Bureau, by the Stanlist terror in the Socialist Soviet Union, and I who had become a marxist after the assassination of Gandhi, I who had valued Russia as a torch bearer, and in spite of everything, stood by that for all these seven years or six years, I was absolutely desolate. I remember having invited to dinner or tea Moti Lal Misri and all his communist group and put them in a dock ,as it were, to enlighten me as to what had happened, in what fools paradise we were living in and in that state where I was almost about beside myself I even contemplated suicide I remember. What had happened?

"At this time two people came to my rescue. A very very dear friend of mine who was the Station Director of the All India Radio here, Mr. P.C. Chatterjee, who later on became the Director General of A.I.R. son of the great Professor G.C. Chatterjee of Lahore, a philosopher at Cambridge and all that. He at a dinner, when I told him about my desolate situation, he went home and brought an essay written by Bertrand Russel in 1903— a ten page essay — called Freeman's Worship — full ten pages. I later on propagated it, read it out to my students colleagues etc.; how it transformed me. And simultaneously with this world of What is a Slave's Worship, of Time, Chance and Death and Freeman's Worship. "You must read those ten

pages Gopi".

"And then came your father and said," Will you come with me this morning to meet J.Krishnamurti" and I agreed. So, he came at six or six thirty in the morning and we motored in my car or whatever I had, we arrived in a small house in Gagribal , around that place . And so a great intellectual voyage began. A kind of a marriage between what in the earlier essay whatever Bertrand Russel had written in the book- and the title of the book is Mysticism and Logic, how the logic of Bertrand Russel married to the mysticism of Krishnamurti became two motive forces for that long delayed, long deferred journey within myself. I have often said 'the longest journeys are made within the self, right inside you, as you will recall the great Lalla Aarifa saying ***"Gurun Dopunan Kunui Vachun, Nebrai Dopunam Ander Aachun, Sui Lalli gam Mei Vakh Te Vachun, Tavai Heitum Nangai Nachun"*** (I do not remember exact Kashmiri words of the Vakh) (Meaning: Guru gave me only one word. He asked me to go from outside to within-- from outer to inner. This proved a blessing to me and that is why Lalla has started moving about naked i.e. search within and having thrown away all artificial , superficial external covering move about in my true and natural, pure, innocent form.)

"This Journey began for me after having been to England, after having been in the Jamia Millia for five or six years, read and studied there, I had given my life and had grown there but the journey within the self began simultaneously after the lifting of the veil over the Stanlist terror and coming to grips with mathematical and penetrating logic of Bertrand Russel in Freeman's Worship and the lucid, the almost unbelievable luminocity of Jiddhu Bhai, the great J. Krishanmurti and that produced that peace of mind which leads to the great turbulence of still pursuing, still achieving, achieving failing, appointments and disappointments in life and all that one goes through in the life. So, I recall later on my great conversations with the Late Dina Nath Ji about Krishnamurti and what he said. His books he would give me, and you know, you won't believe, he even brought an essay on Learning, That I have not found in any of the books of Krishnamurti---a beautiful essay and I think that there is an immortal sentence in that essay, that "word love is not love", (emphasising) 'the word love is not love'. You recall these words. (If you can find a copy of his

please give me, I have lost my copy). I have not found it in any book. It was cyclostyled.

"I think I should conclude by saying that it was the embodiment and epitome of Dina Nath Ji's life, Love, These are the words of Krishnamurti, but these fit to a tee to Dina Nath Ji and with these I conclude with prayers for his soul, "Love is action, all else is reaction".Thank you."

"Thank you, Sir."

A Literateur Felled

By O.N.Kak

(Shri O.N.Kak was a retired teacher, a journalist and an author who wrote down this article in memory of late Pandit Dina Nath Muju during exile at Jammu, while he was associated with The Sahayogi Times as its Associate Editor. Mr. Kak passed away at Jammu in 1995).

A galaxy of Literati belonging to Minority Community of Kashmir, the community about whom damagingly liberal minded but simultaneously highly irascible Pandit Jawahar Lal Nehru too could not help feeling appreciative, and did laud in his writings their endemic traits and spirit of industry and resourcefulness, were liquidated in their very homeland, through the deadly artifice of incredibly wanton religious bigotry transcending even that of hordes of invaders from without whose cardinal aim during their marauding bouts was decimination of Kashmiri Hindus and their places of worship. Traces of such vandalism and atrocities are found galore throughout in Kashmir, at very short distances betokening bestiality and barbarity on their part. Nevertheless, Hindu community could not react pungently and effectively and efficaciously to this onslaught since they received not any supportive measures to counter it, and hence triumph of brute force over the forces of sanity. We believe and must know, that power lies in the barrel of gun in as much as it is the current gunculture holding sway in Kashmir, besides several Indian belts that has exposed us to the prevalent misery being countenanced and brooked for now over four years with the successive inert central goverments trapped by and captive to the policy of disgraceful mendicancy and petitioning and effeminate protests. We cannot help concurring with Mr. Shahabudin of crass anti-Indian proclivities that the Indian government is constituted of "eunuchs". Actually it is so. If it were not so, Pak-trained terrorists indoctrinated in the cult of fanaticism,marauding and selective killings would have not created such a blazing hell as is discerned today and we would have not met such a catastrophic condition as we witness currently.

Appeasement beyond a limit recoils and gives rise to disastrous conditions. It is the main rickety plank of inefficient and pusillanimous central governments right from 1947.

Otherwise, how could it be possible that the forced exodus of ours from our ancestral homeland of Kashmir could materialise while Kashmir remains an ingtegral part of India ? It is astounding, flabbergasting, paradoxical and sans the like thereof anywhere.

I feel I am lengthening the background and getting oblivious of the subject of my narration. But that cannot be.

Way back in the year 1990 month July 7,an academician of Kashmir , Mr.D.N.Muju, was done to death by terrorists sans any provocation. He, Shri Muju, could not be an informer, a spy for any pittance or any fabulous bounty; he was above board and the thought of holding him a suspect could at all not accomodate itself in anyone's head, being an embodiment of virtue, reason, acute rationalism and highly balanced and likable disposition and import.

But injustices and wanton cruelties do take place and men of distinction, probity, sagacity and definite set of principles get axed through the instrument of brute force, and here is a glaring illustration of it in Shri Muju.

Throughout his reputed service career, very well educated as he was, he discharged his various assignments meticulously efficiently and most painstakingly sans any motive of reward. No hyperbole to remark that to his numerous stations in life he was an asset.

He had an unfailing flair for introspection and immersing in studies, gleaning and gathering knowledge from his intensive-cum-extensive reading of books and literature on various themes. Whereas he had penchants for everything good, he would delve into study of material on spiritualism as he, like many a man of his ilk , feasted his mind and heart on the carnival of spiritual knowledge. While J.Krishnamurti was his spiritual force and mentor the patriot-saint of India , an intellectual prodigy , cyclonic Hindu of India , Swami Vivekananda, too was his pet theme and in general spiritual discourses he would sans any inhibition and hussle allude to them with fondness and reverance.

Shri Muju's mental cultivation was of uncommon nature and stamp; segregation from multitudes, for in the ultimate analysis multitudes are multitudes, he preferred to arrive at independent conclusion by himself of various and varied baffeling points descending upon his fecund mind; he , in his inferences, would not be guided and swayed by others and with cool, pleasant aplomb would furrow his own field undettered and untrammelled. Everybody with some amount of individualism , has his own philosophy of life and his was manful, robust, rich, fertile and elevating and uplifting.

Shri D.N.Muju was a vegetarian and had antipathy for animal food. He ,once, recited Oliver Gold Smith's verse: No flocks that range the valley free/. To slaughter I condemn./Taught by the spirit that pities me/ I learn to pity them. This combined to his very refined and good habits, was instrumental in keeping him mentally and physically fit to the last.

I remember distinctly his gait of walking, striding forward briskly sans lurch, or bend or hump. He yet had mass of dense hair, no balding trace, which he treated upward marked by pleasant curls and rings at the rear and sideways. No any trace of physical decline, but robust and radiant.

But it was altogether unexpected and unimaginable he would be brutally slain.

A very gentle elegant, graceful and illustrious son of Kashmir, drawing sustenance and strength from Kashmiri poets, philosophers, he had firm faith in harmony and concord, sweetness and peace, but fate willed otherwise.

The youthful fugitives from Kashmir must get to know certain vital traits and qualities and virtues of his most exalted life-tenure.

While I scribble these broken words, his image flashes before my mental screen and I get enveloped by waves and waves of pathos and melancholy and sorrow.

I Live To Remember

—Janki Nath Kaul'Kamal'

(Shri Janki Nath Kaul 'Kamal' has been a close asscociate of Pandit Dinanath Muju, both in the Education Department, as both were teachers, and then at the Ashram of Swami Laxman Ji at Ishbar Nishat, where both were studying Shaivism. This write up on Pandit Dina Nath Muju was obtained from Shri Kamal Sahib some years back when it was planned to bring out this publication which could not be brought out so far but is being brought out now. The write up was published in The Sahayogi Times sometime back.Shri Janki Nath Koul Kamal, a scholar of repute, passed away in 1997, in exile—Editor.)

I live to remember that saintly man and teacher Pandit Dina Nath Ji Muju, whom we lost in a cruel way two years passed by. There was something high — aiming in the core of his very existence, the manifestation of which, was visible in a happy combination of three qualities—simplicity, enthusiasm and wisdom. These qualities of a great spiritual and enduring value are only God-given virtues. Such virtues are bestowed to a few in this world of strife and turmoil. And my friend possessed these in an attractive degree from the early days of his life.

Pandit Muju's simplicity was an expression of his sincerity which had attracted me to him from the very youthful days of my life.I had first met him as my boss. His enthusiasm was the vital push in his life. Circumstances had compelled him, like me to take the charge of the family at a very young age. But he worked hard with his natural calmness. Both of us improved our educational qualifcations to the highest degrees posssible as private candidates in the capacity of teachers. That enabled us to rise to responsible posts. In the struggle we could not meet for years together, but in the mental sphere our esteem for each other increased.

Dina Nath Ji followed the power of the spirit within. Although he

studied the Bhagwat Gita and the Upanishads with zeal yet he was more inclined towards Shri J. Krishnamurti's Shastras. This was sometimes the point of contest between us.But we overcame it joyfully.

As time passed by love and oneness between us grew from strength to strength. The "ADVAITA" was our unique relationship. "Wisdom", the wise say, "is the light of the soul which is the portion of the Divine Himself". Dina Nath Ji had much of this Wisdom in himself.

For many years, in our later life , we met on Sunday's "Satsang" in Ishbara (Nishat, Kashmir) at the blissful feet of Ishwarasaroop Swami Lakshman Joo, who was a great solace to the thirsty souls. Occasionally also, we had fair and frank discussions under the worthy chairmanship of Pandit Santram, who with quite a different background, was destined to meet and colloborate with the Swami Ji on the Yogabhumi of Ishbar.

OM! PEACE!

The Late Pandit Dinanath Muju....
A Personal Appreciation

—D.N.Kaul I.P.S. (Retd.)

(Pt. Dawarika Nath Koul IPS has retired as Inspector General of Police J&K State. He has been one of the most honest and efficient officers of the department. He was associated with the Women's Welfare Trust because of his wife the late Shrimati Gourishori Koul who was one of the first students of the Trust Schools and later on worked as the Headmistress of the Vasanta Girls High School. Shri Koul Sahab joined the W.W.Trust as its President for a few years when because of militancy he left the Valley and later on resigned from the post of the President as he did not believe in running the Trust from the remote control or as an absentee landlord. However, he continues to show keen interest in the working of the Trust Schools and is interested in their progress—Editor.)

In this age of machine and money, it needs almost uncanny individuality to opt out of the rat race and devote the evening of one's life to cerebrations on moral issues and higher values of life, and to do so, not merely intellectually and academically, but by actively associating oneself with a righteous cause and working indefatineably for its pursuit. **It is this kind of attitude which the late Professor Herburt Marcuse, a great thinker advocated by enjoining upon thinking and non-confirming people to join what he called the "Great Refusal". If I came across an individual, in late life of course, who fulfilled these attributes, it was the late Pandit D.N.Muju.** Apart from listening to his high flown moral discourses in the meetings of the schools on important occasions, he and I had occasions to discuss man's role in a morally deteriorating world. He used to call on me at my residence and we used to discuss for long hours the injuctions of the Hindu and Buddhist philosophies in the

backdrop of the Theosophical Society's role.

We agreed that man could not be happy without being good.

Once on a visit to Madras, I met Mr. Muju in the hostel of the Theosophical Society's headquarters at Adyar. He was sprawled on a bed, reading some religious literature. Who, I asked, would leave the comforts of his home in Kashmir and live a student's life in a far off Ashram in pursuit of light and learning?

All these events and my contacts with Pandit Dinanath led me to a very high appreciation of his gentleman to a fault. He was tall and burly and his moral stature was equally impressive. His personal morally unblemished life coupled with the vast eruditem made him a unique and even a rare personality.

It is a tragedy of the highest order that a pacifist, a savant and an active reformer should die a violent death at the hands of a brutal assasin. Surely, life is replete with ironies and incongruities. I am sure his untimely exit from our midst, has made our small world poorer. I wish we had more people who could have the courage to light a dim candle to dispel moral gloom, rather than cursing the darkness.

I have personally no faith in life after death. But if there is such a life, and if there is a system of cosmic justice, I hope Mr. Muju will get the meed of great soul which he was denied in this life.

Pandit Dina Nath Muju

— Amar Nath Mattoo

(Shri Amarnath Mattoo was a retired teacher from Biscoe Memorial School, Srinagar who came into contact with Shri Muju sahib through the Women's Welfare Trust Schools when he was appointed as the Principal of the Trust schools. The Trust was running the schools under the aegies of the Theosophical Society.Shri Amar nath Ji Mattoo passed away at Delhi in 1996.)

On 7th July 1992, Pandit Dina Nath Memorial Trust is observing the second death anniversary of late lamented colleague , brother and friend of ours. Pandit Dina Nath Muju should have lived a long life. During the course of my association with him, I never saw him ill for a single day. He was a great and long distance walker. Only for long distances he would board a bus and that is all. One would always see him carrying a cloth bag containing the Gita and some other religious, philosophical books and Upanishds in it. He contended that he would attain a ripe age by means of nature cure, no medicines, just right diet (vegetarian), mud packs,baths, regular sleep , internal irrigation (when necessary), no alcohol, no stimulants and finally detachment of mind. **The nectar which sustains life is service and renunciation of fruits of labour. These traits leave no room for worry or impatience. Late Dina Nath Ji had no ego. He knew love of ego would kill any person of high morality.**

My close association with him started when I was appointed the Principal of the Schools of the Women's Welfare Trust, Srinagar. He was a very important and dynamic member of the Women's Welfare Trust , Kashmir, which ran two important schools viz. Vasanta Girls' High School and Kashyapa Girls' High School besides many middle schools and balwadis. Pandit Dina Nath Muju was a great teacher of great status. My work in the Trust schools was made very easy and smooth by Pandit Dina Nath Sahib's great and healthy cooperation. Basically a teacher by profession and by his own choice he was quite

interested in improving the lot of teachers' of the Trust Schools and he got their salary raised at par with the Government grades and paid them their actual dues without any deductions.

Pandit Dina Nath Muju was a very simple man. At times he would walk from the spot where from he attained Martydom at Rawalpora to Kralkhud or Kanyakadal Chowk in Srinagar. He would enter a class and teach. He could give lecture to the staff members on varied subjects. He was very eager and anxious that girls should receive proper and legitimate education. He would train them to attain these conditions by which any problem could be solved which they were likely to face like "dowry" etc. He was vehementally against the dowry system.

I remember the Sunday Discourses on Geeta Ji, wherein at 10 in the morning more than dozen theosophists would be present to listen to "Slokas" of Geeta from Shri Dina Nath Ji. The meetings were organised and arranged under the auspices of the Kashyapa Lodge of the Theosophical Society. The commentary on the "Slokas' would keep the audience spell bound. Though a very senior Theosophist he never aspired to be its President or general Secretary, or hold any office in the organisation..Shri A.N.Kachroo was the Secretary of the Lodge.

Pandit Dina Nath Muju actually belonged to Khankahi Moulla in Srinagar where from he migrated and built a new house at Rawalpora Colony. This migration took several years . First he got a plot of land at Jawahar Nagar, Srinagar, but he did not build a house immediately. Later on he built a three storey building at Rawalpora Housing Colony, Srinagar, in 1970.It was in this very house that he attained his martydom during the night of 6/7 July 1990.

In addition to his manifold welfare activities, Pandit Dina Nath Muju gave his energy to the development of Womens' Welfare Trust, Kashmir, run under the aegies of the Theosophical Society. In meetings he would get up and virtually quarrel with a member if any statement would go against the spirit of Theosophy. He was a great believer in democracy.

An Annual Day for world famous ladies like Madam Balvatsky, Dr. Annie Besant and others was organised in one of the two schools,

and people from all shades of opinion would be invited to these functions. There would be no restriction on any account of caste, creed or colour. Muslims would recite from the Holi Quran. On all these functions Pandit Dina Nath Ji would be the main speaker, and a function would look incomplete if he would not to be there.

Alas ! that thing is gone ! He was very popular with his Muslim brothern. This mighty person is no more with us. His body was reduced to ashes and cinders. When he died, he had no official position or title but he commanded great respect and reverance among people. His first death anniversary was observed in 1991 and a simple function held to pay homage to him by his admirers. By his death the Theosophical Society has been greatly impoverished. Let us remember Pandit Dina nath Muju Sahib today and pray that his teachings and philosophy should guide us all.

"There is no cure for birth and death/ Enjoy the interval in between"

Pandit Dina nath Muju was a great Karam Yogi.

Pandit Dina Nath Muju —A great Karam Yogi

— Mohan Krishan Tikoo.

(Shri Mohan Krishan Tickoo is a very famous businessman of Kashmir. Presently he is the Organising Secretary of Bhagwan Gopi Nath Ji Trust Ashram)

I had the privilege of first being a student of the Late Pandit Dina Nath Muju and then the honour of working with him as a member of Women's Welfare Trust Board, Srinagar Kashmir, for over a decade. All along I have watched him with a keen eye.

Simple , unassuming , straight forward and honest man, he worked for whole of his life for the propagation of Women's education in the Valley without any distinction of caste, creed or colour. Many a time, I have noted how disturbed and restless he would become on seeing a person in distress. He would go to any extent, even at the cost of his own health and comfort, to lessen the misery of such an unfortunate being. As a true follower of the Bhagwat Gita , and a firm believer in the doctrine of the Karam Yoga, he dedicated his entire life for mitigating the sufferings of the downtrodden.

Ordinarily one becomes jealous to see others moving ahead of oneself, but he was a man, who would be happy to see others excelling in various compartments of life. I have seen very few people in the present day materialistic world endowed with such a noble quality. He believed in "Vasudeva Kutambkam" i.e. whole world is one single family.

He had all the qualities of an ideal teacher— a fact that has been unhesitatingly acknowledged by all his peers. I feel God was kind enough to put him in this noble profession, as any other field would perhaps not have suited such a saintly person and allowed him to give his best to the world round him.

Being a Theosophist he was a keen follower of

Shri J.Krishnamurti and a voracious reader of the Theosophical literature. In the later years of his life he studied "Kashmir Shaivism" also under the benign guidance of Swami Laxman Joo.

I was in Chandigarh that fateful evening,when the radio reported the news of his brutal killings at the hands of Kashmiri Terrorists. Like everybody else who had known about this noble soul, I was also shocked and disturbed beyond belief. **Till late in the night, I could not sleep and kept on thinking as to why such a noble man, believing in Universal Brotherhood and having ill will towards none, should have fallen a victim to blatantly lunatic act, but then equally despicable act of Gandhi Ji's assasination came to my mind and that helped my ruffled mind to some extent.**

His worthy and grateful successors have now established a Trust in his name to continue with the noble work initiated by late Shri Mujoo. I feel it is the duty of us all, believing in the service of humanity, to extend to them all possible help in this noble endeavour. I wish and pray for the success of their mission.

Shri D.N.Muju—A Devout Krishnamurtian

—Brij Nath Miyan

(Shri Brij Nath Miyan was closely associated with late Shri Dina Nath Muju.He joined Delhi Administration as a Counsellor in the Education Department. Shri Miyan is presently at Delhi).

It was in the year 1954 that I had my first introduction with late Shri Dinanath Ji Muju. This was in the class-room situation. He was then on the teaching staff of the Teachers' Training College, Srinagar and I had joined it as a trainee. His first impression was that of an unassuming straight-forward and a self reliant teacher, very well grounded in his subject. As the days passed our contacts grew. Within only a short period, I was one of those students, who drew closer to him. We would very often meet out-side the class-room situation and discuss matters of mutual interest. My interest in J. Krishnamurti gained strength and vitality from these private discussion-meetings with Muju Sahib. With the passing of time, my interest in J.Krishnamurti and his teachings intensified. The life and teachings of this great master that inspired Muju Sahib has some striking features.

J.Krishnamurti was the eighth son of a Telugu Brahmin petty official of Andhra Pradesh. He was born in 1895. His mother died when he was only about ten years of age. His father (after retirement from Govt. Service) moved to Madras where he took a job in the office of the Theosophical Society. It was in the year 1909 when he caught the attention of C.W.Leadbeater — the great Theosophist. Dr. Annie Besant's adoption of J.Krishnamurti and his brother Nitya came about as a result of Mr. Leadbeater's observations of J.Krishnamurti. Leadbeater was surprisingly struck by unusual aura of the boy Krishnamurti. This opened a new chapter in his life. Mr. C.W.Leadbeater and Dr. Annie Besant (the then President of the Theosophical Society) discerned in him the latent marks of a great world teacher. It was in 1911 that the organisation Order of the Star in

the East was founded with J. Krishnamurti as its Head. The activities of the organisation increased with passing years. Its membership swelled enormously. Its funds and property also grew rapidly. **The climax came about in 1928 at a camp held in the gifted estate of 5000 acres of land when J.Krishnamurti declared "Truth is a pathless land. No organisation, no belief can lead to Truth."** The audience was shocked to hear J. Krishnamurti, giving absolutely an unexpected message. This proved to be a turning point for him and his organisation.

In 1929 he dissolved this powerful and wealthy organisation by returning donated estates and funds to the great disappointment and dismay of many. J. Krishnamurti had fully realised that organisations are a great hinderance in the search for Truth. Dr. Annie Besant, about whom J. Krishnamurti had said , " was more than a mother" to him passed away in 1933. That brought about the end of J. Krishnamurti's last links with Theosophical Society. It is on record that Aldous Huxley, the great intellectual of his times and J. Krishnamurti became friends. They lived not far from each other at Ojai in California, during World War II. The two great minds had many occassions to meet and talk to each other. In 1961 Huxley got a chance to hear J. Krishnamuti speak at Gustad in Switzerland. **Making his observation about the talk ,"as among the most impressive things ", he had listened to -"it was like listening to the discourse of the Buddha".**

Every event of Shri J. Krishnamurti's life had an impact on Muju Sahib. Though he had his roots in tradition, yet he was deeply influenced by the declaration of J. Krishnamurti that "Truth is a pathless land." He had deep, very deep reverance for his scripturers and sages but his heart was set to find the truth on the pathless land. Mr. Muju's first introduction to J. Krishnamurti has been through his contact with Theosophy. His contact with Theosophy from early years was through his friend Mr. Janki Nath Toshkhani who eventually led him closer to Professor S.K.Toshakhani, who was Professor of Philosophy and had developed deep contacts with Theosophy. Professor Toshakhani cherished great appreciation for J.Krishnamurti and that must have had its impact on Muju Sahib at earlier stages. Having found equation with J. Krishnamurti's new and rather revolutionary approach to matters of religion and education,Muju Sahib's interest in

J.Krishnamurti's life and teachings deepened as years passed.

I moved from the Valley of Kashmir to Delhi in 1956. Since that year , I rarely missed to listen to the public talks delivered by Shri J. Krishnamurti in Delhi. He moved round the world, year after year and for several decades, delivering public talks in United States, Europe, India, Australia and England and holding discussion-meetings, interviews, question and answer sessions etc. Delhi, fortunately for me, continued to be one of the imoportant centers of his almost regular yearly visits, throughout his touring life. I have always enjoyed listening to his public talks. It used to be a matter of interest for me to watch for the faces from J&K state, attending these public talks. One of the very few persons from kashmir , whom I would never miss to find at such meetings, year after year for decades was late Shri Muju Sahib. Old age and the drag on his limited vitality did not dissuade him to forgo a public talks by Krishna Ji in Delhi. Very often he preferred to move to Bombay, Varanasi and Madras to cover the schedule of public talks there. He had a passion to participate in J. Krishnamurti's programmes, wherever these were held in India. He developed lot many contacts and some of them had become really deep.

Perhaps no one else in the J & K State has contributed so much to the spread of J.Krishnamurti's teachings as has been done by late Shri Muju Sahib. Whenever and wherever he would find a deserving soul — young or old, man or woman high or low, belonging to this or that religion, he loved to introduce J. Krishnamurti and his teachings to him. Lot many people in and outside the J&K State , owe their first introduction to J.Krishnamurti and his teachings to late Shri Muju Sahib. He was a superb teacher. He had his own way of communicating his ideas and thoughts with ease. He was a very interested conversationalist. His mouth was always full with events from history and stories of all kinds. He could give various kinds of anecdotes with facility. He would quote from scriptures and other sources with great ease. Even at his advanced stage of life he would love to talk on sublime matters for hours, without showing any signs of exhaustion. His study of scriptures and several other fields— literature, history etc. were very deep. His fertile memory, even at this advanced stage of life, added zest and vigour to his conversations. The subject matter of his conversation was never

mundane.

Talking about Krishnamurti and his teachings had become a passion with him. I recall with joy those few occassions when he gave sweet, pleasant and instructive stories to my children, when they were very young.

With the passage of time , our relations with Muju Sahib had sufficiently deepened. He had become a regular visitor to Delhi. On such visits, we always expected him at our place (in Delhi) and he never failed us till his very end. He had assumed the respect and regard of a father figure in our family. My revered mother and my wife had a special regard for him. Each one young or old, in the family expected a pleasant past-time in the company of Muju Sahib and he invariably disappointed none. He could meet the psychological demands of each member in the family in his own style. I can never forget how he pursuaded and managed to carry my old mother to one of the public lectures of J. Krishnamurti, where she had nothing else to obtain except the 'Darshan' of the great master on the dias and the spectacle of human heads. Yet she returned much satisfied from the meeting where she could not understand even a single word.

Muju Sahib loved books.He was a voracuious reader. On one of his visits to us he found a small booklet on Einstein lying on my study table. He quietly opened the book and started reading it. He kept awake late hours to complete it. He loved to present books to his chosen people. Very often he would present Krishnamurti's books in particular. One of his pet 77 paged small booklet for presentation used to be "At the Feet of the Master" written by boy J. Krishnamurti when he was barely 14 years of age. This booklet contains the teachings given to him by his Master in preparing him for initiation. It was written down by him from memory as a faithful reporter. It is a precious little book for anybody and for any age, young or old, man or woman. To this date I have preserved my own copy of this booklet presented to me by Muju Sahib. I love to read and re-read it occasionally. Very often Muju Sahib would collect sufficient copies of this booklet from Adyar office and keep them for presentation to deserving people. He presented Krishnamurti's "This Matter of Culture" to my daughter on

the occasion of completing her M.B.B.S. course in A.I.I.M.S. She was also presented with pocket edition of Bhagwat Geeta by him. He presented a couple of audio cassets on Panchastavi and Kashmiri Bhajans to my wife. To me he presented a set of audio cassets that included the last three talks delivered by J. Krishnamurti at Madras in 1986. He also took pains to collect a few vedio cassets from Madras and we enjoyed the session when we viewed them together. His modest economic background never came in the way of purchase of books related to Krishnamurti. This very often used to be his first preference expenditure. His study of J. Krishnamurti was so deep that he could give minutest details of his life and teachings from his own memory without refreshing it from fresh studies.

He never called J. Krishnamurti as his Guru. Perhaps that would go against the very teachigs of the great master. But his admiration and regard for Krishnaji was profound. He would never miss a chance to move to his proximity , so far as it was possible for him. He loved to offer his choicest things and collections to him whenever it was possible. When Krishnaji was at Srinagar, he took upon himself to take care of certain things that related to his personal needs and comforts. It has been expressed by Mr. Muju to us in the family, one day, that he used to feel worried about the future of one of his nephews those days. Perhaps with the underlying hope that master's glance might bring about some positive change in the boy's life , he asked him to carry lunch for Krishnaji for which Shri Muju had offered to arrange that day. That actually happened for the boy. Though Krishnaji never believed in miracles, nor did Mr. Muju, yet it happened. It was at least a very pleasant coincidence that glance of the Master at the boy was followed by a radical change in the course of the boy's life who had remained woolly for quite some time.

He very much enjoyed talking about J. Krishnamurti and his teachings. He would talk to any one about it. One day he briefly described the visit of Shri J. Krishnamurti to Pahalgam. He took special interest in that visit. The gardner of the Villa , where Krishna Ji stayed, had the chance of remaining in the proximity of the master because of the nature of his duty. Muju Sahib, one day chose to collect his impressions about J. Krishnamurti Ji. **The gardner gave a summary**

answer by saying " If it would not amount to a sacrilege or blasphemy, I would say he is God personified".

Very often I wondered how he could carry on both with tradition and his search for truth on the pathless land. One could hear him quote from Gita and other scriptures liberally, seeking support for the new and radical approach of J. Krishnamurti.

By profession and temperament Mr. Muju was a real teacher.His attempt has been to give a practical shape to Shri J. Krishnamurti's concept of education (briefly detailed below for the sake of a reader who might l: ke to have some idea about it):

J. Krishnamurti spent his whole life spreading his teachings to all types of people, across the different continents of the world. He had great faith in education.He believed that new civilisation and new society should be based on the new set of values, free of competition, corruption, violence and greed.

A completely new kind of society could emerge only through the spread of right kind of education. It was so very natural for him to take active interest in establishing of schools where his teachings could take a pragmatic shape. His schools at Brookwood Park in England , the Oak Grove at Ojai, Wolf Lake School in Canada and Schools in India in Rajghat (Varanasi) Rishi Valley (Andhra Pradesh) and schools at Madras, Bangalore, Bombay etc. have become centers of great experiment. Muju Sahib whole heartedly not merely upheld but also attempted to put into practice J. Krishnamurti's dynamic approach to education in his own personal capacity.

Education is not a matter of mere learning from books and to memorise series of facts with respect to different subjects. It must develop the scientific mind and the real religious spirit. It must also teach the art of listening and analysing the facts for what they are worth. Real education must bring about minds that are not greedy, that are not envious, that are not ambitious but are extraordinarily active and efficient. It is only such minds that can bring about desired changes in this world which is full of violence, corruption and brutality. Krishna Ji wanted children to learn to listen to everything,listen to others and

listen to themselves.He wanted them never to accept anything , which they themselves did not see clearly. According to J. Krishnamurti there is no end to learning. In fact both the teacher and the taught continue to learn endlessly when they engage themselves in the process of education. Schools must ensure that students do not develop fears of different kinds. Children must become sensitive to everything about them. All this must develop in the atmosphere of freedom. They must become responsible people full of consideration for others. It is kind of one relationship that binds one man to another with due regard for one another. All-out emphasis on jobs and careers makes for poor quality of education. These are litle things and they should not dominate the field of education. Education must show the way out of battle of life which is full of sorrow, misery, confusion, conflict, hatred, greed ambition, anxiety and guilt. It must free an individual of all kinds of fears and lead him to realise the power of affection and love, by learning to care for other fellow beings animals, birds, trees, plants etc.

It must develop a great sense of humility. It must develop minds that are free of envy, hate, ambition and greed that weave a new relationship between man and man. J. Krishnamurti said " Without love life is like barren earth". Students in schools must have the realisation of this fact. J. Krishnamurti wanted his students in schools to watch nature and watch their own minds with all attention. He wanted them to sit in meditation but did not advocate meditation in any particular manner. Learning to watch one's own mind with the inner eye like watching a lizard or a snake with open eyes, is what he has suggested. Paucity of space limits me to discuss all these different points touched here in some good detail.

The teachings of J. Krishnamurti have gone much beyond the periphery of education in schools. He has given a call for creating new kind of world order and a new approach to religion. He wants man to find for himself the truth on the pathless land. He holds that all the beaten tracks are only a hinderance. Man must decondition himself in order to find the truth. This needs a tremendous effort. It needs a mind which is full of vitality and zest. It demands a great transformation.

It is not at all easy for me to make a mention of all aspects of J. Krishnamurti's teachings in this brief statement. I would certainly like to mention that Muju Sahib had reasonably established himself on the pathless land of Truth shown by J. Krishnamurti.

Muju Sahib while working as a teacher in the schools or in the Teachers' Training College or in the capacity of an administrator in Teachers' Training School or as the General Secretary of an Educational Trust, attempted to put into practice J. Krishnamurti's approach to education. He spent his whole life in this pursuit.

Muju Sahib in his turn has shown the way to many people and in the heart of their hearts I share with them a deep sense of gratitude upto him.

MAY HIS MISSION GO AHEAD AND BRING PEACE TO THE WORLD.

Pandit Dina Nath Muju—My friend, philosopher and guide

—**Makhan Lal Misri**

(Shri Makhan Lal Misri was a colleague of Late Pandit Dina Nath Muju in the Teachers' Training School, Srinagar.He retired as the Audio Visual Officer of the State Education Department and is now presently at Jammu).

Chill ran through my spine and tears dried up when I came to know about the brutal assasination of Pandit Dina nath Muju, my great friend, philosopher and guide. I lived in close association with Pandit Muju for more than fifteen years of my life. During these years I received spiritual wealth in abundance from him. It was he who initiated me to Shrimat Bhagwat Gita, as on one day during the begining years of my association with him,he gave me a small packet and asked me to open it on the next day after cleansing myself and having a good bath. The next day was the first Navratra day which the Kashmiri Pandits observe with great soleminity. I acted likewise and to my delight found a pocketbook version of Shrimad Bhagwat Gita— A Divine Song— Sanskrit translated into English version. I was overjoyed to see it and read some of its 'Adhyayas'(chapters). This book has remained with me ever since and whenever I am in distress I get a solace from it. In fact Pandit Muju would discuss the meaning and purport of some of the complicated slokas with me during the days when we were together i.e. when both of us were working in the Teachers' Training College/ School, Srinagar. This spiritual bond continued for long. On another occasion he gave me a copy of the booklet titled "At The Feet of the Master" envisioned by Shri J.Krishnamurti at the age of thirteen. This booklet contains a wealth of wisdom. It can be read in one sitting but to understand and live it can take years. Pandit Muju was greatly fond of Shri J. Krishnamurti — a great sage, a philosopher and a realised soul of our times— and would initiate people, whom he thought fit, to this great sage. I know, he initiated many people both intellectuals and

commoners, high and low,irrespective of caste, creed, sex, or religion to this great sage and I feel these people must be feeling grateful to him for the legacy which he left behind. After I studied Shri J. Krishnamurti — a difficult and ardous task to understand—through his talks given in India and abroad and his writings like the "Commentaries on Living" series,"First and Last Freedom", "Significance of Education and Life", "Life Ahead" etc. I did come to the conclusion that Pandit Muju tried to live Krishnamurti in his everyday life and helped many people live their lives likewise. For instance, he hated idle gossip—if anybody spoke anything against any person he would politely tell him to desist from such actions. He followed the path of Truth and tried his best to be true to his word. He led people from darkness to light— as by profession he was a TEACHER. I prefer to spell the word TEACHER in capital letters when I refer to him as he was a TEACHER in the real sense. During his discusions he would help his listeners to understand themselves— their inner contradictions and complexities,,their hates and loves, their joys and sorrows, their prejudices and broad mindedness, their lust for greed and power etc.and when he would take classes of teachers undergoing training, in the Teachers Training College/School, he would not cover the syllabus but would uncover it for them. Sometimes he would take classes for hours together unmindful of the fact that some other colleague of his had also to cover the syllabus, if not to uncover it.He was always punctual, neat and clean in his dress and habits. He was a non-smoker, a tee-totaller and a staunch vegetarian all through his life. He was a gentleman par-excellence. He would never inflict pain on others voluntarily or involuntarily. He had the capacity of controlling his anger. Career wise he did not get what he deserved. He was a postgraduate with a Bachelors Degree in Teaching and his contemporaries with similar qualifications were working in higher cadres, but he never grumbled and continued working with full zest and zeal. In fact he gladly undertook higher responsibilities with no extra renumeration.

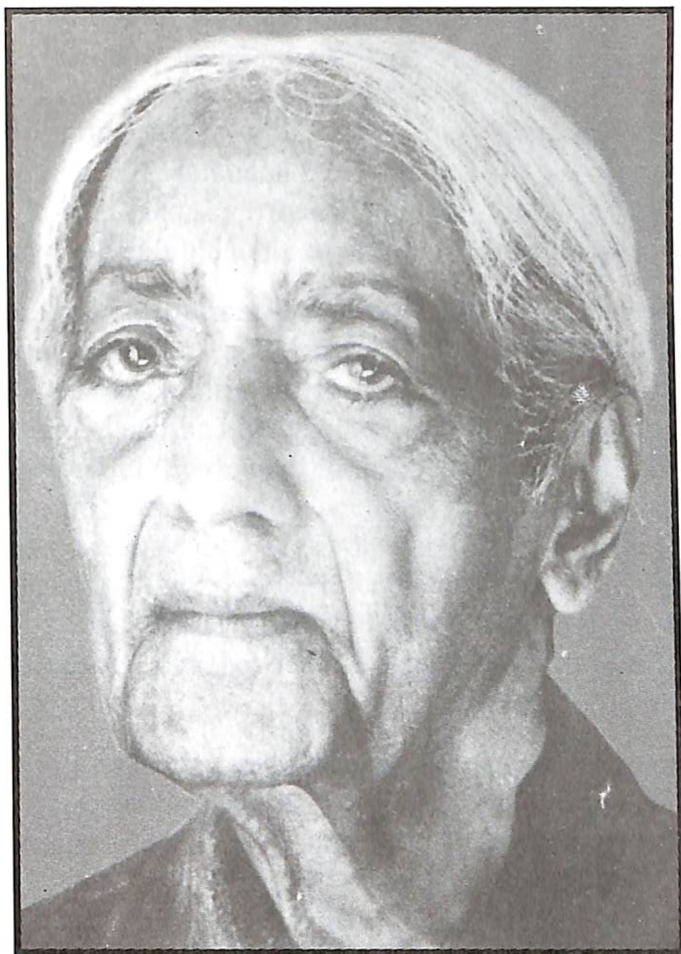
Was not he a Karam Yogi ?

I treated Pandit Muju as my spiritual Guru but never spoke to him about it in person as he would not relish it because he would always say "Be A Lamp Unto Thyself"———"Be Ever

Watchful———", "Watch Your Own Mind———Understand Its Mischiefs———", "Be On Guard And Watch The Thought Process of Your Mind——". Quoting the example of an onion he would say " Go on peeling off till you reach the stage of nothingness". He would often talk about conditioning of mind and would explain it by saying " A vessel can hold something new only after it is emptied". Again he would talk about developing sensitivity and how it helps a person in understanding himself and the life around him. Once we were talking in a lawn near a shrub and I started plucking a leaf from a nearby plant involuntarily. His observation was so acute that he held my hand and stopped me from plucking the leaf saying that it was better if we do not disturb the leaf/leaves for the plants breath through them. How relevant is this idea in the present day world when we talk so much about conservation and preservation of ecological balance in nature.

He was against all rituals. He once told me a story about a pious lady who had died at a ripe age. This lady belonged to a village and during her last years of life she would sit in the compound of her house under the shade of a tree. This practice she continued till her death. She had three obedient sons. They would sit under the said tree and console each other. Soon they built a platform round the tree. The painted red "sindhoor" (Red lead oxide) on the tree and bound some coloured threads round it. This tree thus became the living symbol of their mother. Before starting the day's work they would pay obeisance to this tree and this practice continued for sometime when one night the dead mother appeared in a dream of the eldest son. In the dream the mother spoke thus, " My son I am not peaceful here for you have unnecessarily tied me down to the tree. Cut it off".The eldest shared this dream with his other brothers.They did not pay any heed to the message of the dream. After some days the mother appeared in the dreams of the remaining two brothers and gave them the same message. After sharing the message of their dreams with their eldest brother they decided to cut off the tree and since then their mother never appeared in the dreams of any of the brothers. Was it a release for her!

One day Pandit Muju Sahib talked to me about the way one should



Shri J. Krishnamurti



greet a person. He saw that while greeting a person, a friend or any of the acquaintances, one should have a pleasant expression and one should be careful to use ones hands while saluting or expressing namaskar etc. In this connection also he related one of his early experiences of the days when he was undergoing 'Bachelor of Teaching' course in the Maharaja's College, Mysore. He said during the training he once greeted one of his class mates by saluting him with his left hand, as he was just coming out of the bath room and his right hand was occupied carrying the soap box and clothes etc. After responding to the greetings his class mate had said to him " Do the people at your place greet others with left hand ?". On hearing the said remark Pandit Muju had felt small and since then he was very careful to greet people quite cordially and exhibited his warmth on meeting people.

After his retirement from government service whenever we would meet, he would greet me quite cordially and these meetings for me were a small stream joining an ocean. After meeting me he would clasp my hands—keeping my right hand in his left palm and caressing it quite affectionately with his right hand and then start talking. His words were a treat for me and sometimes both of us were so much absorbed in talks that we almost lost the sense of time. On one occasion he quoted a Sanskrit Shloka giving reference to the unfinished discourse between two friends who had talked for hours together and the night had also passed off, but they had still much more to share between them.

Pandit muju's nectarian words are still ringing in my ears and I miss him very much. One day he talked about the fact that the life has to be taken in its own stride. One should never make haste in performing any action and one should never be influenced by any "Authority".Regarding making hurry or haste he said that suppose we are going up or coming down a hill and suppose from the adjacent hillock stones were falling down. In this situation making hurry or quickening our steps might result in bringing us to a place in time for the stones to fall on our head.

Regarding wielding authority, he would say that people holding highest posts and places in the administration may seem to wield

authority but in reality they are not secure and they do not feel any sense of security.Had they thought themselves to be secure then there would not have been the necessity of providing security guards to them. He would accordingly add by saying that only the realised souls wield the real authority—can't he change the course of a bullet rushing towards him, by a mere glance. Accordingly,therefore, he was least concerned about the people in highest places (though he had respect for them in his heart) and was more concerned about performing his own duty quite meticulously and honestly.

The sweet memory of Pandit Muju sahib shall ever remain in my mind till I live in this mortal world....

Once we were on an official tour together and had to attend an educational conference at the Regional College of Education, Mysore. I vividly remember as to, how he made the tour pleasant and educationally and spiritually rich for me. On our return from Mysore we had to stop for some hours at Madras. He did not waste these hours but asked me to accompany him to Adyar , the Headquarters of the Theosophical Society of India. Here at Adyar he met some of his acquaintances and friends and gave me the full background and historical perspective of the Theosophical Society of India. Incidentally he showed me the Great banyan tree at Adyar and told me as to how great conferences of the said society are held under this tree. This Banyan tree is really majestic and has encompassed a big area under it .... Thousands can be accomodated under it. After visiting Adyar he conducted me to the beach and both of us had a hearty bath nearby in the sea.

Pandit Muju Sahib was a great social worker and devoted much of his time towards the upliftment and emancipation of women. In fact he worked as a member of the "Womens' Welfare Trust , Kashmir" for many years. He also acted as its Honorary treasurer and afterwards as its Secretary also. He was a Theosophist and believed in Universal Brotherhood.

His going away has created a great void and vacuum in the minds of those who were influenced by him.I personally was shocked by the manner he was murdered and did ponder and wonder as to why saintly persons like him had to meet such an end. I did share this feeling with

one of our common friends who consoled me by saying that the great philosopher, thinker Socrates was made to drink a goblet of poison and the great sage and the realised soul like Bhagwan Shri Ramakrishna Parmahansa had to suffer the pain of the deadly cancer before his Antar-Dhyan !

OM !PEACE ! PEACE ! PEACE !

Memoirs Of An Unassuming Sage and Scholar
Pandit Dina Nath Muju

Tributes by Shri S.C.Suri"Shahid"

(Shri S.C.Suri was a great admirer of Late Shri Dina Nath Muju Sahib. He retired as the Deputy Secretary of Law in the J&K State).
(Death is an ending to the son of the Earth, but to the soul it is The Start, the triumph of life.
Death removes but the Touch, and not the awareness of All Good. And he who has lived one spring or more possesses the spiritual life of one who has lived a score of springs).
" Zindagi ibtida se pahle thi aur zindagi intiha ke badd bi hai; aur maut hai zindagi ka doosra naam, Zindagi tou fana ke baad bi hai."(life was there before beginning and life will be there after the end; Death is another name of life , Life is after death also)
Pandit Dina nath Muju , our friend, philosopher and guide is always missed by the circle of his elite admirers and associates of Jammu alongside those of his kith and kin in the Valley — now in exile.
My association with him is traced back to the eighties when I came across such a dedicated soul and veteran scholar, in the Theosophical Society's periodical meetings conducted in the Kashyapa Lodge at Srinagar Kashmir. He always enlived the audience with his solemn presence and sublime oration.
I have met no other than reverend Muju Sahib after Professor Toshakhani, more adept in Krishnamurtian studies and in- depth insight of his time-tested teachings.
Reverend Muju Sahib devoted his whole life in learning as well as teaching. I was introduced to Muju Sahib through my another friend— and artist Shri Omkar Nath Sadhoo and since then I took every available opportunity to be in touch with Muju Sahib. He often opted to stay with us at Jammu on his way to Kanpur in winter and way back to Srinagar after winter. A galaxy of intellectuals flocked round him while in Jammu as Pandit Dev Dutt Ji (Ex-M.L.A.), Shri P.K.Pandoh,

Shri R.L.Betab and others who adored his qualities of head and heart. In his unnatural , untimely demise in 1990 we have certainly lost a great soul, quite ostentatious in his achievements and unassuming in his saintliness. I cannot neglect to salute the erudite, compassion and wisdom of Late Pandit Dina Nath Muju whose sacromental memoirs are always cherished as a source of inspiration and exploration into one self for which he lived his whole life and laid it down with a great fortitude. I find myself falling short of adequate words to pay my heart bound tributes to a noble soul who was snatched from us in a very savage manner when he was most needed by us all in this hour of torment and turmoil all around where man is bereft of human values and spiritual quest for which Late Muju Sahib stood as a beacon light to whosoever came into his contact in his life time on this planet earth. What an irony that an apostle of peace, love and understanding should become a victim of violence, hatred and intolerance...Perhaps that is the way how some great people live and die;otherwise how can we explain the martydom of Socrates, Gandhi and Christ and many others.

Tributes by Shri Dev Dutt Sharma

Shri Dev Dutt Sharma (Ex-M.L.A.) who has been a great admirer of Late Pandit Nath Muju has expressed his inability to write much about late Muju Sahib because of his emotional involvement and attachment with Late Muju Sahib. However, he has sent some letters written by Late Muju Sahib to him for inclusion in this publication He writes :
I am enclosing two letters from late Pandit Dina Nath Muju Sahib written to me. Some extracts from these letters may be reproduced. However, I would also like to mention a few incidents of my association with Muju Sahib.
In 1985 Muju Sahib had gone to Bombay to listen to the talks of Shri J. Krishnamurti. I met him there. Same year I too had been to Adyar to listen to Krishnamurti. One evening we were having a stroll near the sea beach. By chance Krishnaji was returning from the sea side. A photographer was taking photographs there. He took photograph of Krishnaji also. When he reached near us I asked Muju Sahib that we

too could have a photograph with Krishna Ji and requested for it. Muju Sahib replied, "Why do you want to have your photograph with Krishna Ji? So that you want to glorify yourself?"

I realised immediately how personal ambitions can become impediments in the life of an individual.

Once Muju Sahib related an incident. Krishnaji was going somewhere in a car. He asked Muju Sahib as to where he was going and he indicated the direction in which he was going. Immediately Krishna Ji told him "Don't talk, get in". Muju Sahib thought that he had asked him to get into the car. Muju Sahib said that this command was full of deep philosophy. **He was not only asking him to sit in the car but it was a deep hint to him (Muju Sahib) that a man should not talk much but rather turn inward for self-knowledge and realisation of Truth".** There are other such numerous incidents which Muju Sahib had been relating and which mean a lot.

"Tatha Ji — Our Grand Father and Guru"

A Tribute by Grand Children

Reeta, Sarita, Sandeep, Geeta , Uma (Itti Raja), Sumeet, Arun, Praful and Namrata (Kitti Raja).

Who could have ever imagined and thought that our Tatha Ji would meet such a cruel and tragic end. A question always comes to our minds as to how could God be so unjust to such great souls like Christ, Socrates, Gandhi Ji and other innocent and saintly people like our Tatha Ji and call them to his abode by cruel measures.

Why should God be cruel to such people?

Our Tatha Ji was an ideal father, emotionally warm and affectionate grand father, a loving husband and friend to his equally devoted wife and above all a friend, advisor, guide and teacher in the real sense of the term, to all those who came into contact with him.

We fail to find words to express our gratitude to this great soul and Guru for all that he has taught us and bestowed upon us in our short and brief contact of few years only with him. He was an angel. His teachings have been a source of inspiration for all of us.

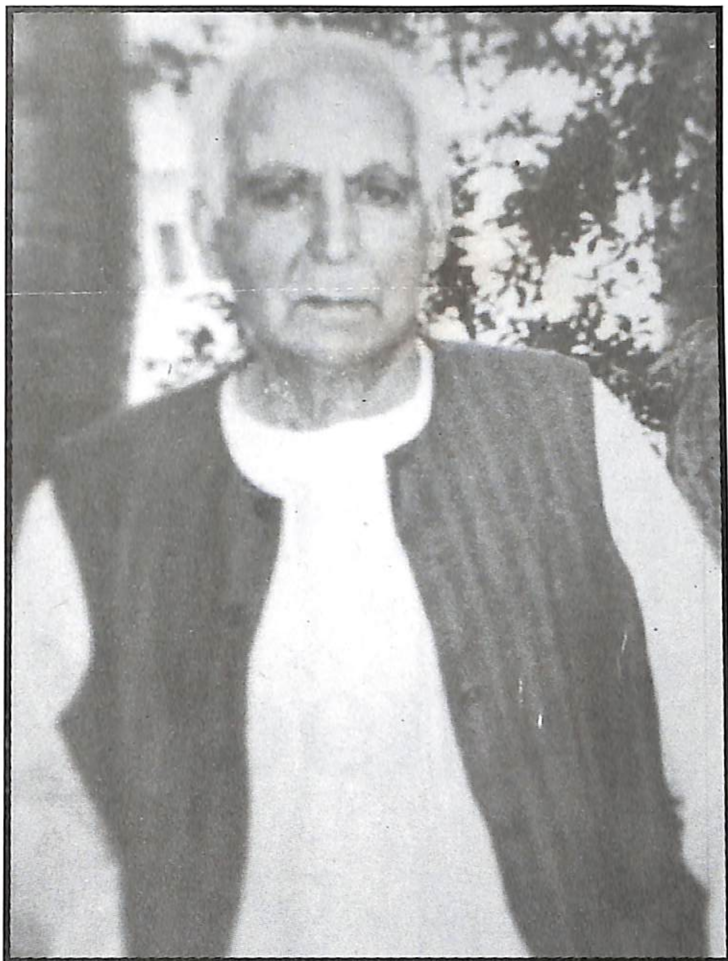
Though physically away from us, we have an inner feeling, firm belief and faith that he continues to send his blessings to us all from the Heavens and these blessing are making our lives richer day by day in every sense of the word.

We pray for peace to his soul in the Heavens.

Invocation

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels as one with Thee,
Know he is also one with every other.

—*Annie Besant*



Pandit Dina Nath Muju
(1988)

Golden Pages from the pen of D.N.Muju

Contents



Madam H.P. Blavatsky

Influence of Theosophy on Kashmir Education

— Pandit Dina Nath Muju

We may travel backward a hundred years in our imagination and try to picture the world as it existed then. The Industrial Revolution and the discoveries of physical sciences had brought a new hope to the occident, inspired it with a fresh enterprise and courage filled it with the pride of its achievements. It advanced boldly on all fronts with a certainity which dazzled and humbled the orient, made it feel diffident and uncertain of its own being. Materialism and racialism appeared triumphant and were advancing while spiritual values appeared fleeing away frustrated and defeated.

At this juncture appeared that mysterious and wonderful Russian lady named Helena Petrovna Blavatsky (1831-1891) who dared to challenge the triumph of material sciences and racial superiority and proclaim boldly the truth of "The Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour", the existence of the infallible moral law and the Universal Spirit which is the origin, cause and life of all existence. Her monumental works ***Isis Unveiled*** and ***The Secret Doctrine*** challenged equally the materialist and the orthodox.

She challenged the scientist and the material expounding and exhibiting power which could not be accounted for by his theory of the supermacy of matter and pointing out new avenues which awaited research in atom and space. Men like Edison were profoundly impressed by her teachings and felt it a privilege to join her Society, when she founded it.

She challenged the orthodox whose isolation, self importance and the conception of self- sufficiency proved to be a hollow by showing in the works referred to above, the fundamental unity of all spiritual

teachings and common source from which these are drawn. She dared to show that true religion is above labels and personalities and beyond beliefs and rituals. Instead she proved that religion is a search for Truth and Wisdom in every walk of life. She boldly questioned the beliefs and practices prevalent in various religions, which were not really religious at all but were like moss that had gathered over the real teachings through man's greed, pride, fear and ignorance.

The result was the birth of the Theosophical Society. The sapling was planted by H.P.Blavatsky with the help of H.S.Olcott (1832-1907), the founder President on 17th November 1875 at New York, which in a few years grew into a mighty tree with branches spread all over the world, under the fostering care of another mightly worker for the cause of the Universal Boothehood, Human Freedom and Equality, namely Dr. Annie Besant (1847-1933) a name very familiar in India as a great fighter for India's freedom.

The Theosophical Society was the first international organisation in modern times which included Europeans, Asians and Africans, men and women, white and black as its members and all on equal footing. It is the first international organisation where people of different regions meet freely together and discuss philosophies and beliefs of different religions of the world with a spirit of understanding and reverence, free from any sense of rancour, superiority or inferiority:The modern world owes not a little to the Theosophical Society for advancing international understanding, equality of freedom and research in all spheres of life.

India too, as we know very well, owes a debt to the Theosophical Society for heralding its renaisance and for raising it in the eyes of Europe and America, H.S. Olcott was the first to recognise the need of education for backward classes when he opened schools for Panchama children at Madras- work which which continues even now. Mrs. Annie Besant's activities resulted in establishing a number of national educational institutions all over India besides the Central Hindu High School and College founded in 1893 at Banaras, which subsequently became the nucleus for Banaras Hindu University.

Members of the Theosophical Society were also among the first who worked against the caste institutions, child marriage and similar other evils.

Kashmir could not remain for long uninfluenced by this new wave. As early as 1900 A.D. a branch of Theosophical Society known as the Kashyapa Lodge was established in Srinagar by some prominent people of the time amongest home were Shri. Vas Kak Dhar, Shri Ved Lal Zutshi, Shri Anand Kaul and others.

The State of Jammu and Kashmir at that time was supposed to be ruled by Late Maharaja Pratap Singh but the actual ruler was the British Resident for Kashmir. Who was the President of the Council which ruled the State in place of Maharaja. The British Resident would not allow opening of a college here. He was deadly opposed to opening the avenues of higher education for Kahmiris. His trusted lieutenant, Mr. Tyndale Biscoe, the Prinicipal of the C.M.S. High School, who is considered to have done pioneering work in Education in Kahmir but invarially discouraged his students from joining the college. Teaching in his schools (besides games) never attained high standard except in English which was necessary for producing clerks and reading the Bible. It is worth mentioning here that when Swami Vivekananda visited Kashmir in 1897 and wanted to open a college here he was refused permission by the Resident. Permission to open even an oriental college was denied to him, When later on Mrs. Annie Besant vistited Kashmir in 1904 or so she faced the same situation, but she was not a lady who could accept things lying down. She managed with help of her admirers and friends in England, who were mostly Theosophists, to get this question raised in the British Parliament. It was only then that the Resident relented and permission was granted to open a college here the first of its kind in J&K State and came to be known as Hindu College. The college was established in a private building owned by Dewan Daya Krishen Kaul at the site where the Jahangir Hotel stands today. A few years later when the site at Samandar Bagh was granted to the college by the State Government it was shifted there and named S.P. Hindu College, when in 1912 the college was taken over by the State Government it was renamed as Sri Partap Singh College, the name which it still bears.

To see that the college thrived and grew as a centre of learning and culture, Mrs. Annie Besant sent selected devoted Theosophists as its Principals. First came one Mr. Wilson, an educationist as its Principal, who was succeeded by Mr. Moore a very learned and accompalished Theosophist. It was really Moore who built the college both physically and educationally. The main building was planned by him and the surrounding land which was at that time covered with bushes and thorns was turned by him into lovely playgrounds. He devoted night and day to see it grow and flourish and took personal care of the staff and the students. He did not hesitate to spend his own money for the college and maintained himself on his earnings which he made by delivering weekly lecturs at the European Club. It was the impact of his personality and learnings which created men like late Master Zinda Kaul.

Mr. Moore was succeeded by Mr. Colley who also was deputed by Mrs. Besant, but unfortunately this gentleman died in a fire accident which occurred in the house boat in which he was living at Chinar Bagh. Then came Mr. I.K. Sharga, a veteran scholar and philosopher. By then the college had been taken over by the State Government and Mr. Sarga became the victim of intrigues which saw him ousted and succeeded by Mr. Macderman, a British Subject, who was, before this, working as a lecturer in the college.

The foregoing account is sufficient to bring to light how it was the spirit of the Theosophical teachings which heralded a new era in education in the State and opened new vistas for its regeneration.

Thus for what we have spoken of education is mainly about boys' education. When the plight of boys' education was such the girls' education naturally lagged far behind. Prejudice and supersitition prevented people from even thinking about it. Except for a few primary schools and a few 'maktabas' where only a religious education was imparted there was practically no arrangement for girls education and perhaps no one even thought it necessary.

Again it was the influence of the philosophy of the Theosophical Thought which regarded women on equal footing with men, that prompted a band of youthful Theosophists together round the inspring personality of late Prof. Sri Kanth



Dr. Annie Besant

Toshkhani (1897-1981) to ponder over "how to regenerate the home life of Kashmir, raise the society from sloth and backwardness and rid it of ignorance and supersitition".

Thus ran a sort of questionnaire adopted by them for circulation; which brought back the answer that to achieve this the first and the foremost necessity was to educate women. The result of this was the foundation of the Women's Welfare Trust, Kashmir, in 1925, the Golden Jubliee Year of the Theosophical Society. The formation of the Trust was, however, sanctioned by the State Government in 1926. The first school founded by this Trust was named as Vasanta Girls High School, after the illustation Indian name of Dr. Annie Besant. The number of girls that the school could muster at first was just five. It was opened at Chandapora, Kral Khud, Srinagar in the house of late Pandit Shiv Ji Bhat, a Brahmin,who became its first teacher and out of the five students one was his own daughter. This noble Brahmin never asked for rent for his house or for any renumeration for his work. It was only when the school began to grow and donations could be collected that he accepted Rs. 7/- (Rupes seven) perhaps an auspicious number as a monthly allowance.

With this small beginning facing superstitious, indifference and even opposition, the ardent workers amongst whom the name of Pandit Aftab Kaul Nizamat must be mentioned continued their efforts for Women's uplift through education. Not only did this School begin to grow but more schools were opened one at Drabbiyar, one at Gankhan, one at Badiyar and one at Rainawari (all in Srinagar).

Even though the schools were run by the Theosophical Society, unfortunately the Muslims did not favour sending their girls to these Schools. Here was a problem for the pioneers of women's freedom, lovers of Theosophy and believers in the Universal Brotherhood without the distinction of caste, creed and sex. They struck at a novel idea. One Maulvi Hamza Shah was running a private Maktaba at Kral Khud, Srinagar, in the vicinity where Pandit Aftab Kaul Nizamat lived. The Maulvi Sahib was making a little earning by receiving occasionally small customary gifts from his taughts. By pursuation and tact combined with an offer of a regular

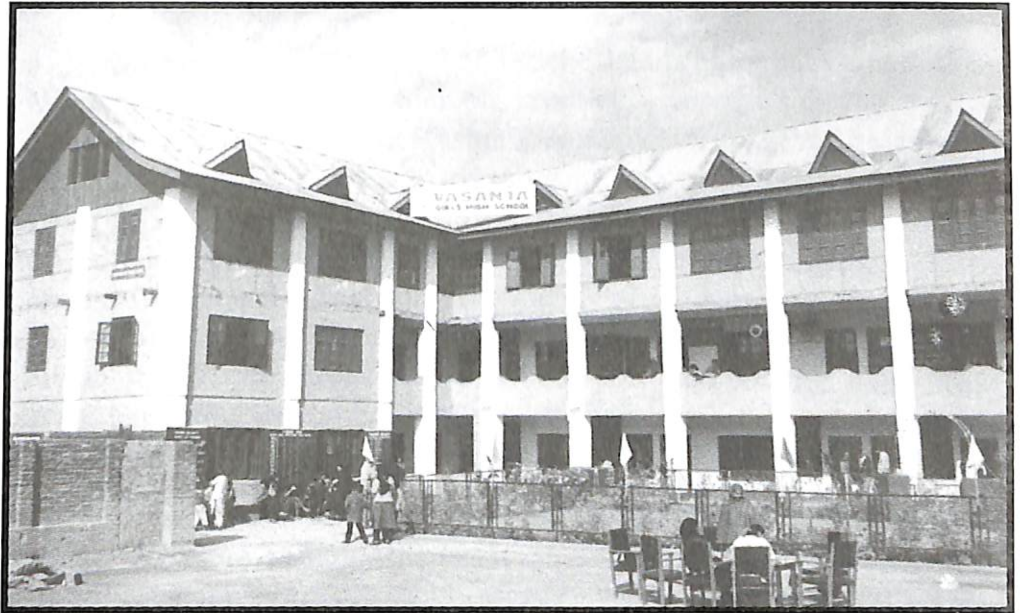
and fixed monthly salary, the Maulvi Sahib graciously agreed to transfer his maktaba to the Women's Welfare Trust.The School was named as Muslim Girls School, Kral Khud. He was named as it Headmaster, While the Maulvi Sahib continued to teach the Holy Quran and other religious scriptures as usual, the school was given a teacher who could teach Urdu, Arithmatic, Geography and Hygiene. Another teacher was appointed to teach Handicrafts. Personal contacts convinced the parents that the teaching of the additional subjects would benefit their children and so they did not think of withdrawing them from the school as was feared by the Maulvi Sahib, as well as by the harbingers of the change and the new age.

With success at one place, efforts at other places were started. Soon one Maulvi Sadr-ud-Din as venerable Maulvi who was also running a Maktaba at Kalashpora, in the vicinity where Prof. Toshkhani lived, was pursuaded like Moulvi Hamza Shah of Kral Khud, to transfer his Maktaba to the Women's Welfare Trust. This school was named Mohammadan Girls School and was equipped with Staff like the Muslim Girls School, Kral Khud. Then a third Maktaba at Tanki Pora, Srinagar, run by Maulvi Nizam-u-Din Akamali was taken over similarly and named Islamia Girls School.

Soon all these three Girls Schools run for Muslim Girls solely progressed through primary state to be full fledged Middle Schools.

By 1939 the Vasanta Girls School was High School and this year the first batch of girls was sent for Matriculation Examination (under the Punjab University, Lahore).

By now a significant change was coming over in the society. The Muslim girls now came forward to seek admission at first in higher classes only and later on in other classes too in the Vasanta Girls High School. By then the Trust was now running eleven schools and one Women's Welfare Centre called Sewa Sadan. The whole work was carried on by the workers inspired by the spirit of Theosophy, who went about collecting funds and doing propoganda for the women and their rights. When in 1951, the State Govt. decided to stop grant-in-aid to schools run by private agencies and to take these over, the W.W. Trust had to curtail and consolidate its activities.



Vasanta Girls High School, Srinagar

Presently the Women's Welfare Trust is now running two High Schools for girls, namely Vasanta Girls High School, at Nai Sarak, Sheetalnath, Srinagar and the Kashyap Girls High School, Chota Bazar, Karan Nagar, Srinagar, where great care is taken to see that children from all castes and creeds mix together and forget the feelings of belonging to different creeds and communities. Not only are the demands of the parents in the form of fees etc. kept very low so that children from poor homes are not debarred from attending these schools, but with the help of generous people scholarships and financial assistance is also given to needy children without any consideration of the caste , creed or religion.

We need not go here further into the details of the activities of the Women's Welfare Trust which has rendered a yoeman's service to the cause of girls education in Kashmir. A many Doctors, Professors and Teachers and Educationists of today are the ex-students of these schools. Our purpose here is to mainly dwell upon the influence of Theosophy on Education in Kashmir. We think, by now it must have become quite clear how it was the Theosophical Society which started the movement of both higher education and womens education in Kashmir. Though altruism is at present at a discount, yet there are perhaps a few still alive who value it and hold fast to the Theosophical attitude of life in private and public affairs.

Though much has been done to spread literacy and knowledge, yet much more remains to be achieved in the field of education. Conditions at present are much more congenial and encouraging than these were 60 years back, but what we need at present is a spirit of dedication and the vision of a seer, in the work fallen to our lot as citizen so that the land may flower in Truth, Goodnes and Beauty and perhaps, that is the Message of Theosophy.

In the end I am tempted to quote from two classics of the Theosophical literature whose origin is lost in the mists of antiquity and were re-discovered for us by the pioneers of the Theosophical Movement in the last decade of the 19th Century. There are called the Three Great Truths.

There are three Truths which are absolute and cannot be lost, but

yet may remain silent for lack of speech.

"The soul of man is immortal and its future is in the future of a thing whose growth and splendour has no limit."

"The principle which gives life dwells in us, and without us, is undying and enternally beneficient, is not heard, or seen or smelt, but is preceived by the man who desires perception."

"Each man is his own absolute law giver, the dispenser of glory or gloom to himself, the decreer of his life his reward, his punishment."

These Truths, which are as great as life itself, are as simple us the simplest mind of man.

Feed the hungry with them.

(From: The Idyll of The White Lotus written down by M.C.)



Kashyapa Girls High School, Srinagar



Shine Ever More Brightly

—**Pandit Dina Nath Muju**

Today all of us have electric light in our houses. The light in our room shines through a bulb. If there is no bulb , there is no light. The light cannot shine without the buld but the bulb by itself cannot give us light. There must be the current of light flowing into it. Bulb is very necessary for the light to flow out. Surely the bulb can feel very proud of itself that it shines and evidently it appears to be correct in its own place, but we know that it is the current of light, which makes it shine. Without the current it is useless. It is only a tool created for the light.

Similarly the current in the bulb can feel that it is because of it that there is light in the room. It can say, " I make the room bright , I am the light. If I go away it will be dark". What is our answer to this claim ? Surely it is also correct in its own place. Can we say either to the bulb or to the current that it is in the wrong. Suppose we did so, will they agree with us.

If we reflect on the above for a moment we can see that the current that is in the bulb has no existence of its own. It may think "I shine" but it is unaware that it draws its tiny current from the mighty torrents of power gushing out from the main power house. It exists because of that. Its own separate existence is only a myth— a false impression created due to the lack of awareness by it of the Main Source.

Like the bulb in the room there are numerous bulbs big and small, red, green and yellow all over the city shining in numberless homes and streets. Each thinks like wise, " I shine and brighten the world". Each appears correct in its own place for it is, blissfully unaware, like the bulb in our room, that it owes its light to the Main Power House.

In reality, all the lights that shine all over the city, owe their individual existence to the Main Power House— a fact of which they are unfortunately, quite unaware. If somehow some one of them could

come to know of their common origin,it would certainly no longer feel proud of itself or consider itself separate from others.

Now, if we apply the above simile of electric lights to human beings the situation is not , perhaps, very different. We can easily understand if we give our full attention to it. Why people fight among themselves and why every one feels that he is separate from others thinking proudly of his own achievements , and wants as much for himself as he can lay his hands upon.

Every one of us has a body, like the bulb, through which the light of consciousness shines. When anyone says "I am conscious", he is correct but as is the case with the electric bulb so is it with the human beings. **He is unaware that he is conscious, because he draws his consciousness from the Universal Consciousness.** Each individual consciousness is a partial manifestation of the Universal Consciousness like the tiny current in the electric current. When any individual consciousness percieves through the illusion created by the myth of separate individual consciousness it knows it is one with all— not with human beings only, but with animals, plants, minerals too, for they also like him draw their consciousness, however limited, from the Universal Consciousness, which is the source of all life, nay it is life itself. **This Consciousness is a unity and unfragmented whole. It is the ground of all existence.**

The myth of separate individual existence, which appears real to us like separate bulbs, is really the primary ignorance which clouds our minds and corrupts our hearts. It is this ignorance, which is responsible for all the ills of the world.

When the bulb is free from dirt and dust from outside and has a strong filament within, it shines more brilliantly and draws a stronger current from the Main Power House.

So let us play our role, let our bodies be clean, pure and free from all animality, built on pure and clean food and drink alone. More than the body let the mind and heart be free from mental and emotional dust of pride and hatred, envy and selfishness, lust and anger. Only then may we hope that the light of Universal Consciousness, which is

Intelligence Love and Energy will shine more and brightly through us, which alone can bring Light of Joy, Peace and Prosperity in our individual lives and in our homes and so in the society and to the humanity and earth at large.

27.3.1987

Prajanam Brahm

(Consciousness is infinite, the absolute, the highest Truth)

Pandit Dina Nath Muju.

Since the dawn of creation man has wondered, how the cosmos arose. As he scanned the vast space, looked at gigantic mountains and mighty oceans, observed the diversity of living creatures, he questioned as to how all this came about and what upholds it.

"Kena sitan patati Presitan manoh.

Kena Pransh Prathamsh Praite Yuktah"—Kenoupanishad.

(By whom energised does the mind reach towards its objects; By whom directed does the first life-breath flow".

Thus questioned the seers of the Upanishdas and sought answer in diverse ways.

The conclusion to which they arrived at may briefly be put like this:

In the beginning, if we can at all say there was a beginning as such, there was the mighty void or Akshya or Sunya — an indefinable, limitless, immeasurable ocean of light,of consciousness, energy, intelligence (Kshir Sagar). It may also be defined hesitantly as Sat-Chit-Anand (Existence-Consciousness-Bliss). We say hesitantly, because it is really absolutely beyond any description which human mind and language can formulate. This ocean of consciousness is not inert or mechanical, but is ever pulsating, vibrating (Sapandanam). Its sound is the finest sound ever produced and is ever resounding as **A U U M** ..... it is sound itself.

This is the premordial state of consciousness , without any beginning or end, immutable, the eternal, Sanatan, out of which all existence, all the cosmoses appear, have their being in and resolve back into it. This is the first plane, the Satya Loka.

Then somehow by its own movement or vibration, there appeared a denser form of it within it. Why it happened , our questioning cannot clear it, though it is necessary that we must continue to question and inquire in order to know the Truth. Perhaps its very nature is movement— which too is eternal. When it happened there was no Big Bang but a rhythemical , intelligent ordered movement, the velocity of which is beyond our comprehension or even imagination.

This denser form is then the second plane of consciousness called Tapah Loka. It is not much different from the first plane and we at our stage of evo'ution, cannot dare to make even a wild guess as to how it differs from the first, and together they are called Anapdaka—the parentless.

As the whole is ever in movement, it continues to vibrate and a further denser layer is formed, which becomes the Janah Loka— the third plane.

Previously at the first and second Lokas vibrations were indistinguishable from one another, because of their extreme transparency and velocity, to put the conception in language, but now at the third plane their transparency is, so to say, diminished somewhat and the vibrations become denser and denser. Because of this density they begin to appear as distinct from one another. This may be considered as the beginning of duality, though still all are as one. We may say a shadow of differentiation begins to appear.

So far, we have traced the descent of consciousness upto the third Loka. As the process continues the consciousness becomes denser and denser. Thus it assumes the fourth stage or plane, which we call Maha Loka. This is the plane, which we associate with that state of consciousness at which it manifests as insight, or Prajna,it is the Turya State or the Fourth plane. This plane is fourth from above as well as from below, as the descent of consciousness continues till the seventh plane is formed.

As the vibrations continue to grow denser and the consciousness descends down to the firth plane, the Svah Loka which is our mental world, the world of our thoughts and aspirations.

By the similar process the consciousness then descends to the sixth plane, the Bhavah Loka, which is our astral or emotional plane of existence, where we live in our emotions and have the beginning of our thoughts.

Finally , the consciousness touches the lowest plane of the descent, which is the physical world or Bhuh Loka.

We have so far counted the Lokas from above as we were considering the descent of consciousness. When the consciousness reaches the densest level, it turns round and begins its upward movemnet of ascent.

Now, when tracing the ascent of consciousness the seventh plane i.e. the physical world becomes the first plane. As our concern as human beings is mainly with the ascent we now count the worlds as Bhuh, Bhuvah,Svah,Manah, Janah, Tapa and Satyam.

It must be,however, mentioned here that consciousness is not in any way diminished by the descent, only its covering becomes thicker and thicker. Though the covering too is not in essence different from it , yet there is the appearance of concealment, so to say, . Hence the word for eternal i.e. AUM is repeated with every plane of consciousness as in Gayatri: Aum Bhuh, Aum Buvah, Aum Svaha, Aum Manah, Aum Janah, Aum Tapah and Aum Satyam. The consciousness which is both energy and its covering of matter are in essence a unity. The material scientists also now see that even the densest matter is in reality energy.

Each of the seven planes is further divided into seven subplanes. As we trace the ascent of consciousness from the physical world, we find that this plane is also divided into seven sub-planes of which we can at our present state of knowledge , cognise only the lowest four viz. solid liquid, gaseous and etheric . The higher three being still inconceivable by us.

The ascent of consciousness starts from the mineral, where it lies in dormant state. Then as aeons pass vegetation appears and there is the beginning of sensation. With the appearance of living creatures feelings appear. With the evolution of animal forms emotions appear.

At the higher level of animal life, there is the germination of thinking which really begins in man — at first very crude and elementary and clouded by emotions. Gradually it grows finer and finer then slowly precise and logical though it continues for a long time , to be clouded by emotions. The emotions too which are crude , rough and muddy in the beginning, gradually,though very very slowly, become finer and finer untill a poise is established between thought and feelings, mind and heart.

We have already said above that consciousness does not diminish in its descent. Here it is necessary to mention that it does not evolve either. It is the form (which limits the expression of consciousness) that evolves. As the form evolves higher and higher , consciousness finds higher and subtler field for expression. It is only, when the consciousness reaches the highest possibilities of expression in animal form, that man appears on the scene.

The human brain has been evolving for the last so many millennia. We know that it has been evolving for the last so many millennia. We know that it has evolved tremendously, yet scientists tell us , that only a small part of it is yet functioning actively. It has still immense possibilities of further expansion and hence for the expression of higher powers of consciousness.

So far perhaps more attention had to be paid to the evolution of physical form, on this physical plane mainly. Now in man this function of expansion of consciousness goes on simultaneously at three levels the physical, the astral or emotional and the mental. The three planes Bhuh, Bhavh and Svaha are , therefore, repeatedly mentioned in spiritual literature and mantras. It is now the function of the individual to purify his three bodies , the physical, the astral and the mental through which he functions on these three planes and thus allow consciousness greater scope for its manifestation. Ultimately our consciousness has to reach the seventh plane, but at the present stage of our evolution our main function is to purify the three vehicles of our consciousness at three lowest levels, so that it is possible for it to function on the fourth —the Turya level and then beyond the "Turyateet".

We as individuals are consciousness — the entire existence is

consciousness. We live, move and have our being in this ocean of consciousness, which is undivided whole, hence holy, but our personal predilections , preferences, attachments and prejudices cloud our understanding and make us imagine ourselves as separate selves at war with other selves, suffering and causing suffering.

The function of a human being , who has reached the stage where he understands that he must take himself in his own hands, has to see how he is enwrapped by ignorance— the myth of separate existence. This ignorance is strengthened by the conditionings inherited from past generations and is then further strengthened by our desires and fears,inhibitions and prejudices, attachments and aversions acquired in the present life. Man, as he is placed at present, is not different from this ignorance and his limitations which he has placed upon himself. He is these limitations prejudices, hate anger and so on. He has to see this fact and drop all these altogether and not to imagine that he can drop these one by one. That is why it never happens. He has to drop these all at once, like a burden off his shoulders and walk away like a snake, who throws off his slough and slips away.

He has to come to it by his own efforts and through his own strength, which is inherent in him, like the energy which lies hidden in the samll seed from which the mighty banyan tree grows, because he moves, lives and has his being in total consciousness.

"It is the destiny of man that he can be redeemed by his own efforts only".

It is only then , and then alone, when the individual has washed his feet in the blood of his own heart i.e. killed the snake of separate self , that he can pass to the fourth and thence to the fifth plane and sing with Rishis of old with the fullness of his heart:

Aum Purnamadah Puramidah, Purmiht Purnam-udachayate;

Purnamsya Purnamdaya Purnamevasiseyate.

That is unfragmented;

This is unfragmented;

From the unfragmented emerges the unfragmented;

Taking unfragmented from the unfragmented ,

What remains is unfragmented.

(Puran means unfragmented, undivided, whole, perfect.)

(January 1987)

Who Will Drink the Poison

—Pandit Dina Nath Muju

The charming story of Samudra Manthan, when Devas and Assuras all laboured together to churn the Ocean of Knowledge in order to find the Nectar of Immortality is well known to all. Devas (the Sattvic quality) by themselves alone could not accompalish this tedious task. They needed a physical force of Asuras (the Rajestic and Tamasic qualities) to see it through. So they were compelled to ask for their cooperation. The Asuras seeing a chance for their own advancement agreed readily to join this great though dificult task.

Devas, the force of Light, were not now only anxious to get the drink which could guarantee their immortality but were more anxious to see that Asuras , the force of darkness, did not get it, lest ignorance gets ascendency.

The churning began. Precious things like Kustumbari, Kamdhenu, Laximi,Airavat and so on came out. These things went to Devas. Asuras did not mind a jot for any of these; their eyes being set on Amrit. They knew that if they get the Amrit the other things would fall automatically into their hands. Being eternally at war with Devas they could after having taken the Amrit easily dispose them off and possess all they wanted.

At last the urn containing the Amrit was churned out and Asuras with the superior physical prowess immediately snatched it and ran away with it, while the Devas pursued them.

Great mental agony struck the Devas. They felt they were undone for ever, for if the Asuras found a chance to drink the Amrit and became immortal, they would surely, in due course,make a clean sweep of all of them. All hopes for righteousness to prevail would be lost and entire creation would sink into materialism, sensuality and cruelity for which the Asuras stood.

In their despair they resorted to Narayana, the creative

Pricnciple of life, for help. Realising that their own separate strength and intelligence was a myth they sought shelter in the Bosom of Universal Principle of Wisdom and Energy.

The help came readily. As the Asuras were running away with the urn containing the Amrit, thinking that the Devas would soon be exhausted and cease to pursue them so close, there appeared a fascinating form of unsurpassed beauty in the space before them. Their unmastered senses waylaid by the infatuation of such an unusual sensual beauty and so losing their presence of mind , handed over the urn to her in order to win her favour. While Asuras were feeding their senses by seeing her form, she went about distributing the Nectar among the Devas. Asuras were tricked by their own senses. It was too late when they saw what had happened.

Now, having got the Nectar the Devas had to face a new ordeal. Along with Amrit and other valuables that had come out of the ocean Kalakuta, the deadliest poison, had also come out. Having received such sweet gifts as Laximi and Kalpavrikhshya from the ocean they had to take the Kalakuta as well. **Along with the sweet and the pleasant the bitter and the unpleasant has also to be taken.** They could not have one without the other. Who amongst them was prepared to take it. Every Deva was spreading out his hand for the pleasant things, but none was there to ask for the Kalakuta. For a while it appeared that they were going to pieces. They pondered deeply but could find no way out. There was none amongst them who could have a tyrst with Death. Who would take the poison.

Then in a flash they thought of Sankara, the Yogiraj , who having renounced the entire world and set it on fire , sat with its ashes smeared all over his graceful form, gazing into the depths of his own Being. They approached Him hesitantly and meekly.

Selfishness can humiliate even the great and drown their sense of proportion.

The great Yogiraj understood the reason of their coming and before they could find words to put forward their request He, for whom Amrit and Kalakuta were alike and who thirsted for neither , graciously stretched His ash smeared hands and receiving the Kalakuta put it straight into his mouth thus relieving the Devas of their greatest dilemma

and anxiety.

The Kalakuta, knowing who had received him, dissolved itself hurriedly in His throat and did not dare to move down, thus rendering His neck blue and obtaining for Himself the joy of Nilakantha's company for ever after.

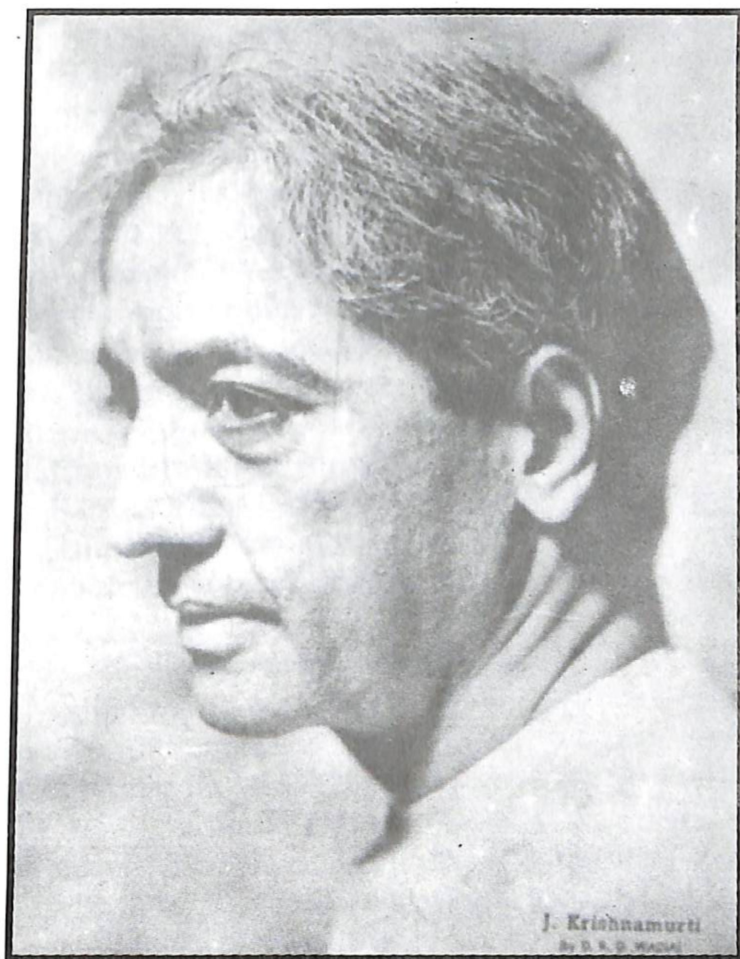
Mahashivrtri is sacred to Shiva and is celebrated all over the Hindu world. The tradition in some parts of India , especially in the Narmada region, says that it was on this day of Shiva Chaturdashi that Shankara drank the Kalkuta poison, which makes the day auspicious. The devotees of all the three types of Sattavic, the Rajasic and the Tamasic observe this day devoted to the worship of Him, who drank the Kalkuta poison, each according to his own bent of mind. The Sattvic have their worship with milk and flowers, by fasting and meditatiing; while the Rajasic and Tamasic enjoy this day feasting , drinking and so on according to their inclinations; each type receiving back from Him according to its method of approach. As is said in Bhagwatgita (V,II)

"Ye Yatha Mam Prapadyantye,

tams tathai va bejameham"

(Meaning: "The manner in which people approach me I also receive them accordingly.")

(Feb. 1987)



Shri. J. Krishnamurti



And Still It Moves

—Pandit Dina Nath Muju

When Galileo proclaimed that earth moves round the sun he was put in prison. The Church wanted to burn him alive as a heretic as the Christian tradition believed that the earth was stationary and it was the sun which moved round it. What Galileo said was therefore considered heresy. Galileo not wishing to let these ignorant fanatics burn him alive like his famous saintly predecessor Grinardo Bruno agreed to recant i.e to say what he had said was not correct. **So, when he was brought out before a large audience he said aloud that the earth did not move round the sun and then whispered " And still it moves", by which he meant that though he said , to save his life, what the ignorant prists wanted him to say, yet by his so saying the nature did not change its course and the earth continued to move round the sun. As is well said in the "At THe Feet of The Master" by J. Krishnamurti " remember though a thousand men agree upon a subject, if they know nothing about the subject their opinion is of no value".**

So does life also move on. How many of us like the Churchmen of the old, would wish that it did not move and times and environment remained always the same. They would like to stick tenaciously to customs and traditions which have outgrown their use and lost their utility. But, however, stubbornly we all stick to the old and refuse to accept the change, life moves on throwing backward those who cannot keep pace with it, as the wheel of a moving vehicle throws backwards the mud that might have stuck to it.

Movement is the very essence of life or as we may say life of life. Absence of movement implies a lifeless state. We distinguish between organic and inorganic matter by saying that inorganic matter is that which is lifeless and organic is that which lives; the proof of its being alive being its capacity to move and grow.

Thus we talk about physical matter. The same distinction applies to intellectual, moral and social life also. An individual (or a community) be breathing and performing all the ordinary functions of the physical body (which are all common with animals) but if his mental outlook and his moral vision have ceased to grow , if he has ceased to think new thoughts, to invent new and beautiful things and perceive new heights of Truth, Wisdom and Beauty he has ceased to move and grow with life. So, though he lives yet he is dead. The great wave of life will move on leaving him behind like chaff that is blown about by passing winds.

There is a great element of laziness in our nature which resists change and does not want to be disturbed in its state of inertia or 'Tamas'. Our life moves on and knows no pause or retreat. When a social order clings to own traditions and lifeless customs it refuses to change which is essential for growth and unfoldment. Soon it becomes stagnant and corrupt like the backwaters of a lake while the current of life flows on singing merrily. If we look at a stagnant pool of water we can observe no movement in it. It is always the same. Very soon a crust or scum gathers over it. It ceases to reflect the sun, the moon, the stars and the open skies and instead produces a putrefying smell. Meanwhile the moving river flows on laughing, and creating by its very movement, gathering strength and volume on its way to the ocean. If it happens to pass through a town, whose citizens have lost all sense of beauty and finer values and pollute it by throwing dust and rubbish into it and it soon cleanses itself by its onward flow. A few miles below it is again clean and clear. Its very movement has purified it.

Though movement and change are signs of growth, yet change is not merely for the sake of the change but for growth, for expansion, for greater and greater fulfilment of life for the realisation of higher and nobler values of life.

Such a change is real freedom; for such a change gives release to life, which brings with it freedom. Change dictated by pure sense of pleasure does not bring release but rather bondage. It binds one to the objects of pleasure. Moving from one pleasure to another, from one sensation to another does not bring happiness much less freedom. The movement within this circle of pleasure is really bondage, as is visible

in the lives of hundreds and thousands of men and women chasing pleasure and finding no peace.

Freedom does not mean to be able to do anything one would like to do for the satisfacion of ones pleasure; but true freedom is to be free of greed, jealousy, selfishness and competititon.

With the coming of such a freedom true happiness dawns. We create something really new only when we are free , when we are joyous. Those who fear change cannot create anything really beautiful, anything which is really true and good.

Fear not the death of the old but watch the birth of the new, worry not that old leaves are falling from the dead stumps, but watch unceasingly the sprouts that are peeping out of the green earth.

Life moves on.

"Grieve not my friend,

What is there to grieve;

Old order changeth,

Yielding place to new.

Lest one good custom should corrupt the world,

and God fulfills Himself in many ways".

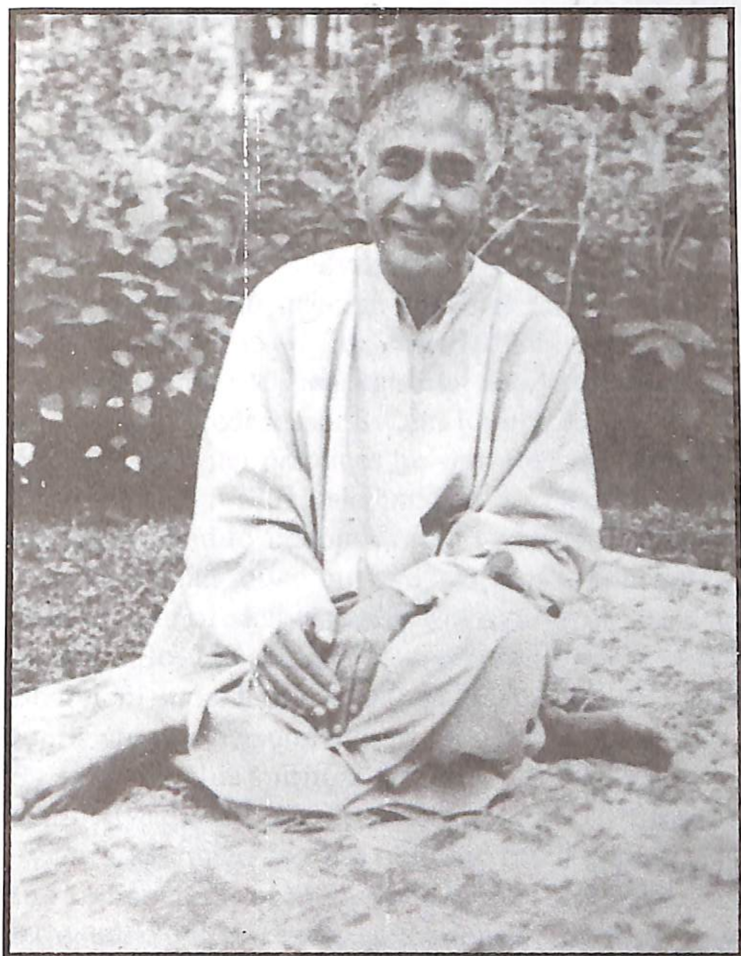
(5, Dec.1986).

Shri Swami Lakshman Joo ...A Brief Life Sketch

—Pandit Dina Nath Muju

Born in an affluent middle class family in 1907 the young Lakshman had every chance of becoming a successful gentleman appropriate to his time. His father Shri Narayan Joo was a thriving businessman and enjoyed a respectable position in the society. At that time a great savant and saint Shri Swami Ramji happened to be living in Kashmir. Swami Ramji besides being a profound scholar of various systems of Indian Philosophy had dived deep into the mystries of Sahaivism and Tantras. He had not merely studied the Tantras very deeply but had gone into their mystries practically too. How far he had advanced on this path is beyond our ken, but the supernatural powers often exihibited by him and the personal experiences of him as narrated by his disciples compel us to take him to have been a man of realisation possessing great occult powers. During the later part of his life Swami Ramji happened to take his abode in one of the houses owned by Shri Narayanjoo. Thus Narayanjoo had the good fortune of coming in close contact with this great saint, whom he served with heart and soul. When the baby Lakshman joo was born the saint on hearing the news of his birth was filled with joy and declared that a great soul had incarnated and called him his younger brother Lakhman he being himself Rama. This prophecy began to appear true very early. Even at the age of five years the boy Lakshman began go into trance. The father tried to give him the type of school education prevailing at that time. The boy's progress in his studies was normal but his behaviour was somewhat different from other boys at the school. He was not given much to play and fun like them,but rather preferred to sit by himself in a meditative mood.

When he was of nearly twenty years of age one day he left his home all of a sudden , leaving behind a message written a slip of paper, informing his parents that he was going away in search of the Supreme. A search was launched and the impetuous youth was found meditating in forest hermitage named Sadhu Chago a hallowed place away from



Ishwarsaroop Swami Lakshman Ji

common haunts of men , about 60 kms away from his home in Srinagar. He was pursuaded to return to his home by his father who promised to build a hermitage for him on the Ishbari mountain a place renowned as the abode of ancient Shiva saints and which is at a distance of about 12 Kms from Srinagar. The building came up and the young Lakshman moved there to lead a life of his own, devoted to study and spiritual discipline.

When Shri Lakshman Joo was born Swami Ramji , whose mention has been made above, was fairly old. He passed away when Shri Lakshman Joo was of eight years of age. Hence before his departure from this world he entrusted the work of spiritual guidance of the boy to his chief disciple Swami Mahatab Kak. In due course Lakshman expressed his eagerness to undergo spiritual discipline and Swami Mahatab Kak was only too willing and glad to instruct him. Swami Mahatab Kak, was a man of great spiritual attainment but was not so scholarly as his great predecessor Swami Ramji. While he guided his young disciple in spiritual practices he was not very particular for a deep study of texts. But Shri Lakshman Joo's thirst for knowledge was intense. He wanted to fathom deeper and find for himself what the ancient teachers had found out and taught. Fortunately for him a very profound scholar of Shaivism Shri Maheshwar Nath Razdan, was living those days. So, Lakshman Joo approached him and began his studies of Shaivism under him. Devoting whole of his life energy, night and day , to his studies he soon attained a mastry over almost all the Shaiva texts. Aided by his spiritual discipline , through which he was passing practically, these texts became a source of illumination for him. So, Swami Lakshman Joo has not only full intellectual grasp of almost all the ancient texts of Shaiva philosophy but carries with it the practical knowledge of his personal experiences and experiments too. This no doubt, makes him,at present the greatest living Shaiva teacher in Kashmir and perhaps one of the greatest teachers of it in India too.

He lives at present in his little house at Gupta Ganga, Srinagar, outwardly like a country gentleman of Kashmir, looking after his little garden attending to flowers and lawns, and one or two cows, which he keeps. He is usually bare headed, except in very cold weather and wears a long gown-like dress, not much different from the dress worn

by Kashmiri people. He puts on no eastermarks or wears no rosaries or similar other symbols to show outwardly that he is a saint or a religious teacher. For all intents and purposes he looks like an ordinary householder. His personal life is very austere. He has never touched meat, liquor tobacco and is a celibrate from his birth. He spends most of his time in studies and meditation. Generally he lives a life of his own for six days of the week when few people can meet him, except by appointment, but on Sundays he keeps an open house. There is usually a gathering of two hundred or three hundred men and women, both young and old on this day. One can see him sitting cross-legged with his smiling face and affection beaming from his exceptionally beautiful eyes, listening and talking to individuals and groups from dawn to dusk. On this day he also holds regular classes, usually from 12 noon to 2.30 P.M., at Gupta Ganga Shrine, where a hall has been built by Dhramarth Trust for this purpose in which he teaches Shaiva texts to all who desire to learn. Admission to the class is absolutely without any rerstriction and distinction. He enjoys his afternoon tea on this day with all those who are present. It is often during these informal meetings that, if a right question is put many doubts and uncertainities are cleared by him for an earnest seeker. He is always ready to give.

Though Swami Ji had very little formal education in modern language and he personally prefers to teach in Kashmiri, in which his Guru taught him yet he sometimes , as necessity arises, teaches in English too for the benefit of European and American scholars who come to him from abroad for understanding the traditional and accepted meaning of Tantras and/ or for spiritual guidance. Such classes are usually held on Saturdays in the afternoon. Teaching in these classes also carries no obligation with it like other classes.

Thanks to providence , Swami Ji's personal needs are met out of the patrimony inherited by him. So, he is not dependent on his disciples for his maintenance nor is he anxious to build some organisation after his name for which he would need to collect funds, and demand donations. This fact gives him a unique position of freedom from any taint of self interest.

Swami Ji maintains that Shaiva teachings are meant for all. There

is no barrier of caste, religion, sex or nationality in it. Hence, we find Swami Ji giving his teachings to all without any distinction.

Swami Ji's teachings are very different from the main teachings of the Monistic school of Kashmnir Shaivism. Shiva, the Ultimate Reality and the First Cause is not to him the transcendental unmanifest reality only, but also the immenent and manifest. He teaches that 'that is' , exists because it primarily exists in Shiva. We are because Shiva is; the only difference being that while Shiva is a state of absolute Freedom, Bliss and Light, we are in a State of ignorance; being wrapped by three fold impurity of (a) individual or separate consciousness, (b) Feeling objective universe as other than Shiva, (c) Attachment to the fruits of our individual actions.

Swami Ji teaches that Shiva being omnipotent can be realised in any walk of life, by any one, provided he or she is earnest for freedom and leads a life free from corruption in thought ,word and deed. Hence the so-called renunciation of the world is not advocated by him. Nor are any rites or ceremonies required to invoke that which is ever present. As Kallata , the disciple of Vasu Gupta , the founder of Kashmiri Shaivism has said in his 'Spanda Karika':

तस्माच्छबदर्थचिन्ताम्र, न सावस्था न या शिवः।

(Tasmachhabadarthchintam, na swastha na ya shivah)

Meaning:-

"Hence there is no State (of Consciousness) in the contemplation of the word and the object of the word (in other words in observer and the observed; subject and object) which is not Shiva".

Again as taught by the great teacher Somananda in 'Shiva Drishti':

आत्मैव सर्वभावेषु स्फुरत्रिर्व्रतचि,द्वभु :।

अनिरुद्वच्छाप्रसरः प्रसरदहकाकियः शिव :।।

(Atamave sarvabhaweshu sufurtrirevrit chidhabhu)

(Anurudhechha prasrah: prasaradhkekriya: Shivah)

Meaning:-

" The Lord of Consciousness vibrates Himself in all the States (of Consciousness). The unfettered Will of Shiva moves through all Cognition and Action (in supreme Freedom)".

To the author Swami Ji is living in the State of Consciousness, as described above. Whenever he explains some practice, and there are many practices in Shaiva system his whole emphasis is on awareness and attention. He says that one may be eating, walking, talking,or attending to any other ordinary affair of the world, whole attention should be given to that. What is required is awareness, all along the process, in every sort of action, both at the beginning, in the middle as well as at the end.

One day we had quite a big gathering by a mountain side, outside Srinagar. It happened that weather turned very rough, Swami Ji, like any intelligent man of the world went round seeing that every thing was all right. Although almost everything around appeard upset Swami Ji went about calmly with unruffled countenance setting things right. The writer happened to watch him rather closely and when Swami Ji took a seat for a while, the writer managed to have a word with him, when no one was within the hearing distance.He(the writer) referred to a verse in Kashyasostra meaning by implication that Swami Ji was enjoying the whole scene in that state of consciousness. At this Swami Ji smiled meaningfully, thus acknowledging what was said, as true. The verse reads:

सर्वीः शकीश्चेतसा दर्शनादया स्वे स्वे वेद ये यौगपदयेन विषवक ।

क्षिप्तवा मध्ये हाटकस्नम्मभूत स्तिष ठन्विश्वाधार पकोडक मामि।।

"Sarve:shakishchetasa darshanadaya swaey

swaeyvedhye yogpadaryan vishvak

khiptwa madhey hatkasnamamrite

sitanthanivshawdhar pakodak mami "

Meaning

"letting all the senses, sight etc. rest simultaneously on their respective

objects, stand in the centre like a pillar of gold, supporting the entire universe".

Whatever practices Swami Ji might have followed in eighty years of his life or may be following now, he explicitely stresses the point that God Consciousness can be revealed while living the ordinary life of the world; the only requirement being that we must let our individuality (that is subject-object consciousness) go, to allow the Universal (that is non-dual consciousness) to come. No practice is of any avail in this. Only choiceless awareness is needed.

From the above it may appear to an uninformed man that it is so very easy to be with Swami Ji, but really it is not so, at it appears at first glance. Swami Ji says that before setting foot on the path of discipleship the aspirant must have purified his conduct, thoughts and feelings. He must be free from greed, anger, hatred and lust. These are the preliminary requirements according to him. It is like laying the correct foundation, before raising the edifice. Only after fulfilling this condition can one really aspire to enter the path, where he will have to dissolve his very ego, the limited self,"me" and "mine", for the Universal Spirit to manifest through him.

Though a Shiva savant Swami Ji has an open mind for other systems of thought, whose aim is spiritual enfoldment. Hence one can see scholars and aspirants of different schools of thought coming to meet him and discuss spiritual problems or simply to listen to him. He meets all freely and with affection.

It is said that a country without saints is like a land without trees, under the shade of which travellers tormented by the heat of the mid-day sun can rest. Kashmir, today , is fortunate of having a majistic tree with out-spread branches, in the person of Swami Lakshman Joo, offering shelter to many a weary travellers.

(Note: This write up written by Shri Dinanath Muju in 1983. While Shri Muju Sahib fell a victim to an assasin in 1990 at Srinagar, Swami Laximan Ji attained Nirvana in the year 1991 at Jammu, where an Ashram has been established in his memory by his devotees , at Mahinder Nagar and other places in India) —Editor.

(11.3.1983).

Dharma is Excellence

— Dina Nath Muju

"When the nations of the earth were sent forth one after the other , a special word was given by God to each, the word which each was to say to the world—the peculiar word from the Eternal which each one was to speak.As we glance over the history of the nations, we can hear resounding from the collective mouth of the people this word, spoken out in action, the contribution of that nation to the ideal and perfect humanity. To Egypt, in old days the word was Religion, to Persia the word was Purity, to Chaldas the word was Science, to Greece the word was Beauty, to Rome word was Law and to India the eldest born of His children, He gave A word that summed up the whole in one, the word was Dharma. This is the word of India to the world."——— Annie besant

It is not possible to find a proper equivalent word in English which can convey the full significance of this word Dharma. However, the scholars are on the whole agreed that the word Dharma is from the Sanskrit root Dhri, which means to hold together, to bind together. We find that the word is used in varying contexts in the ancient literature, every situation in life. Every object and every station in life is considered to be governed by its own Dharma. When the word is used in social context it means those values which are the basis of a healthy social order and hold the social life together and nourish it so that it is amenable to change and growth. When this word is used in moral context it connotes values which are the basis of a sound morality and so guarantee right conduct and behaviour both in public and private life. Similarly when it is used in political context it upholds the values which form the basis of correct polity which alone can hold a government and country together, and lead to prosperity, progress and peace.

The word is often translated as 'duty'. Every person whatever his or her station in life might be , owes a certain responsibility to his or her own self as well as to the country and the humanity. He/she must be physically and mentally healthy and strong,must be able to stand on his/her own legs and earn his/her living by honest labour. He must build a happy home. This is the first Dharma. To have a sense of social responsibility and behave as a loyal citizen, cooperate in maintaining law and order in the country and render help to the needy is the next Dharma of every citizen. Similarly it is his Dharma to vote without fear and favour for right type of people at the time of elections to public office as that will determine the Government he/she wants for himself/herself as well as for the country. Each man and woman has to be cautious that he or she does not deviate from his/her Dharma in his/her home or outside; negligence of which can lead to spiritusl death.

All these are Dharma, but even then Dharma signifies much more than mere formal fulfilment of a responsibility. It implies much more than mere obeying a precept. Dharma is Righteousness. Dharma is behaviour— both internal as well as external— total behaviour. Dharma lays down no fixed criteria according to any "ism". Dharma rather points to a summit which is ever rising and beckoning those who can see and feel, who can dare and will to keep on moving. It demands Excellence.

(17.4.1987)

Shivaratri

—**Pandit Dina Nath Muju**

The festival of Shivratri is celebrated in Kashmir every year with great sanctity and devotion. Though the festival is celebrated in other parts of India also by keeping fast and offering prayers but the way it is celebrated in Kashmir is unique.

The festival of Shivratri is known as "Heirat" in Kashmir and celebrated on 13th day of the "Phalgun Krishna Pakhsa". There are different traditions of celebrating the festival here and every ritual is based on its own particular tradition.

Some Kashmiri Pandits celebrate the day according to "Vaishnav" traditions. Eating of meat is completely prohibited during at least the three days of the celebrations of the festival. Not only that, nobody who has taken meat can enter their house during these days. This "Vaishnav" (vegetarian) tradition is based on the belief that during these days the marriage of Lord Shiva, Parvati and others are invited and offered prayers with devotion and respect. Sine Lord Shiva is a vegetarian "Vaishnav" and as per shastras offering of meat is prohibited, so eating or offering of meat during these days is not allowed.The people offer "vaishnav" offerings to Lord Shankara and please Him and themselves also take vegetarian "Naveed".

The people of second tradition whose number is quite great in Kashmir eat and serve meat on the occassion and offer meat to Lord Shiva. This ritual of theirs of offering meat on this occasion is based on the belief that "Heirat" is a special day to please "Bhairavas". Since "Bhairavas" rejoice on eating meat so offering of meat is a must on this day. Hence the blessings of "Bhairavas" are obtained by offering them meat.

As Kashmiris have been celebrating this festival strictly according both these traditions since long they hesitate in making any change in

the traditions and the rituals.

In addition to these traditions the "Sants" and the "Mahatamas" celebrate the festival according to their own convictions and conventions. Their contention is that Shivratri is the union of Shiv and Shakti or in other words "Atman" and "Parmatman". This union takes place in the Raja Yoga when "Prana" and "Apaan" whose gods are Sun and Moon are brought under control/ union through "Kumbak". Under this experience "Jiva" feels itself free from all bondage and feeling immersed in the eternal bliss sees "Atman" in reality. On Shivratri also same union is experienced. Since the prayers are offered after the sunset, both Sun and the Moon are in the house of "Kumbh Rashi" at this occasion. Also because of the "Krishna Pakhsya" the Moon is in the "Laya". This way both the Sun and the Moon being in the state of "Laya" are in "Kumbh Rashi" and it is called "Kumbh Yoga". The sadhus and devotees give it a practical shape in the yoga in their "Antahkarnas" and merging the "prana" and "Apanna", they become absorbed in the puja of real Shiva. This is their Shivratri. It is written in a Shaiva text:

These are the different aspects of the importance of Shivratri. But there are some aspects which are common. All the Kashmiri Pandits are bound by tradition to celebrate the festival in a definite manner. Wherever they may go and live they have to celebrate the festival in a definite manner. This way the festival has community and national importance for Kashmiri Pandits. Serving of delicious dishes, inviting relatives especially daughters, participating in festivies, wearing of new clothes and enjoying themselves by playing differnt games are some of the accepted and undisputable aspects of the festival. To send the "Naveed" of walnuts to married daughters and other relatives also are common and undisputed customs of the festival. I feel necessary to mention here that gaity of the festival has been marred and benumbed by the dark snake of evil customs and rituals. The day which gets along with mirth and happiness for all brings with it an atmosphere of tension, worries and anxieties for a good number of

parents to fulfill some of the conditions of dowry and other socially evil customs to please the in-laws of these daughters. Some daughters-in-law spend the day in weeping, sighing, anxieties , restlessness and uncertainity.

This year the festival of Shivratri has been divided into two parts to be celebrated at an interval of one month; rather our "jyotishis" have intimated the community to celebrate it on four diferent days. This is not their personal view but as per the "Dharma Shastra". However, it does not look nice for a small community of Kashmiri Pandits to get dividd like this into small groups on this auspicious day. This way the whole enthusiasm gets dull, all festivities become dampened and the festival does not look like a festival and remain a festival. This does not mean that we should be egoistic and arrogant and celebrate the festivals whenever we like as per our wishes. After all there are some traditions and methods and principles for everything. We must know and remember that a festival has a social value and importance. A festival must be celebrated in a collective manner. The aim of celebrating a festival is to create a feeling of social cohesiveness, togetherness, oneness and unity in all our activities. If a community does not believe in celebrating a festival or a function together it loses that sense of social cohesiveness and unity, people become self-centred and cannot participate in the welfare of others. This way the strength of a community gets weakened. It loses its strength and character to save and protect itself. It was only to create a social cohesiveness and togetherness that the traditions of celebrating "yajnyas" and other festivals on community basis was developed. It is the collective strength of a society which is paramount. If celebration of "yajnyas"and other festivals does not fulfil this condition of creating a unity and social cohesiveness and togetherness then there is no fun in celebrating these functions.

A Hindu is by nature accomodating, mixing and assimilating type. Take for example a Kashmiri Pandit family. We see that in the same family there can be a staunch vegetarian and at the same time a meat

eater. Both of them live together without any hatred and misgivings. One strictly abstains from eating or cooking meat on Shivratri while the other may celebrate the function by eating meat ; both live together and are related. It is very difficult to get such an example of religious tolerance any where. How nice it will be if we Kashmiri Pandits can continue this spirit of cooperation and understanding and tolerance in our social life and thus become one; after all it is we who are the believers in "Malamass" and it is we who are the believers in "Banamassa".

(Feb 11, 1983).

Purpose of Education

(In Light of Theosophy)

(Specially for W.W.Trust Schools)

—Pandit Dina Nath Muju

***"Fear is a source of corruption; it is the beginning of degeneration. And so to be free from fear is more important than any examination or any scholastic degree"* —J.Krishnamurti.**

Theosophy is not some mystic philosophy away from the realities of daily life. It is rather a wise and practical approach to life, religion and science. True religion, according to Theosophy, is not an escape from life and its responsibilities, nor yet a mere performance of some riruals and ceremonies, but rather a human way of living based on universal brotherhood and love. In Theosophy conduct is religion and behaviour is righteousness, as correct science is the application of human intelligence and will for improving the conditions of living and helping in the advancement of knowledge. When either of these are misused or misapplied, the result is superstition and hatred on one hand and cruelty and greed on the other.

Hence, education in the light of Theosophy (we can say boldly) assumes a new proportion far deeper, far broader and higher than any other conception, prevailing at present in the world. By education we mean the preparation of the young for life. The world has known various theories advanced for this purpose and we have to acknowledge that much ground has been covered and a lot discovered in recent years on this subject, but the basic difference that the Theosophical point of view presents from other approaches is the vision about the child himself.

Many people have believed for long that the child is like a lump of clay and we can mould it as the potter moulds the clay and fashions it as he likes it to be. For ages they have been conditioning the child according to their peculiar whims and prejudices and the result is that we have to-day human beings rigorously chained by their conditionings.

This is a fact. Modern psychology has fairly investigated the influence of conditioning on human mind and has shown clearly how it can take place from very birth. Hence many people advocate that since mind is liable to being conditioned, any how, in one way or the other, why not to condition it in our particular way. This view is held prominently by the communists and many highly organised religious groups. Hence, emphasis on constant propaganda even at subliminal level.

Though psychology has refuted the view that the child's mind at birth is like a clean slate, a 'tabula-rasa', and instead proves that it possesses innate impulses and instincts (which psychologists now prefer to call needs and drives), yet it has not been posssible for it to prove wherefrom its attitudes come and why individuals born and bred under identical circumstances differ widely in their attitudes and capabilities. Though it has covered a vast field and devoted patient hours of unremitting labour to its research, it has not so far found the correct answer to this question, which could stand the test of all times. It is so because it is limited by its own methods. The tools that psychologists use are the mind and the intellect and so they cannot go beyond these. They are badly handicapped by the limitations of their tools.

Theosophy, on the other hand, has ample means to investigate and prove that the little child, though physically so weak and intellectaully yet so ignorant, is not merely a bundle of impulses and instincts, breathing in a material body , built of five elements. It is not even the mind. The mind,too, like the body, is only its tool. His consciousness which though necessarily limited in its expression by the age and development of the body, which it is inhabiting at present, has a past, nay a long long past, and will surely have a future too. In other words Theosophy regards every child not merely a body born in a particular environment and of particular parents but rather a soul— a reincarnating and evolving ego who has had a past and about whose future splendour there is no limit.

This then is the basic difference that the Theosophical approach has to any other modern approach to education. For a true Theosophical teacher, the child before him or her is not merely a boy or a girl, with a beautiful or ugly body, a white or dark skin, born of poor or rich Hindu or Muslim parents, with his sense organs and instincts not much

different from animals, not even a mind with its reactions and memories; but rather an evolving and enfolding centre of consciousness, a soul— a mystery to be understood and a manifestation to be respected and loved.

Looked at from this point of view our whole approach to education undergoes an astonishing change. This, in fact, is a more significant revolution than any other, which we usually consider so, in human values.

The child does not only need physical protection and vast avenues for intellectual development, which of course any good school and sound system of education should provide, but much more than that. His soul has to flower and for this it needs abundance of affection and care on the part of those who are entrusted with its care in an atmosphere free from fear, and conducive to mental and moral development. We know how cramped and crippled an individual or a nation can be, even physically and intellectually, under the influence of fear but the damage it causes spiritually is far greater. It was for this that our ancient Rishis laid so much emphasis on fearlessness (Abhaya) and freedom in order to grow and flower. Even one of the chief attributes of God HImself is considered freedom and what even intelligence fails to understand is described as Holy Play ('leela') or freedom (swantantrya). It is only in an atmosphere of freedom and with the cessation of fear that intelligence and intuition can flower fully and properly.

Theosophical schools, therefore, naturally lay special emphasis on the discovery of right values by the learner himself, for it is only such values which can prove really helpful to him in his search for Truth, Goodness and Beauty. This itself is a discipline far meaningful and rigorous than any imposed by external authority, which only limits freedom. Human relationship thus assumes a new perspective. It is no longer a mere contact of body with body or even mind with mind but of one flame of light with another flame of light, in which dross of senses and self burn out.

After ensuring an atmosphere of freedom and fearlessness, the next care of the educator is to see that the sensitivity of the child is not

married by the stupidities of environment but instead encouraged to heighten. Sensitivity is a great gift which usually every new born child brings with him but which the society soon manages to deaden in him by its hard and unsympathetic attitude. Sensitivity is that fine feeling which one has on seeing a beautiful sunset on a mountain side, or say, moonlight shimmering over lake waters. It is also the feeling which a child should naturally have on seeing a case of cruelty, a scene of ugliness or some one in pain. It was this sensitivity which made Buddha carry the limping kid in his lap when he saw its mother disturbed because, while one of her kids ran frisking ahead the limping one lagged behind. It is only when there is such a sensitivity that purity can thrive.

So, it is only when we can succeed in creating a highly pure and free atmosphere in our homes and schools that we can be able to attract noble and great souls (who are waiting to be born on this earth, whenever and wherever they can find congenial atmosphere) to take birth in our midst. A home which is a breeding ground for crude desires, passions, jealousies and which is encumbered with foolish superstitions and silly customs cannot invite such noble and great souls to take birth in it; nor can a school, if it is not free from narrow nationalism, sectarianism and mutual rivalries, aspire to give such souls to the world.

There are three Truths which are absolute, and cannot be lost yet may remain silent for lack of speech.

"The Soul of Man is immortal, and its future is the future of a thing whose growth and spelndour has no limit."

"The principle which gives life, dwells in us and without us, is undying and eternally beneficient, is not heard or seen; or smelt but is perceived by the man who desires perception".

"Each man is his own absolute law giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward , his punishment."

These Truths, which are as great as life itself, are as simple as the simplest mind of man. Feed the hungry with them.

(From the Idyll of the White Lotus, written down by M.C.).

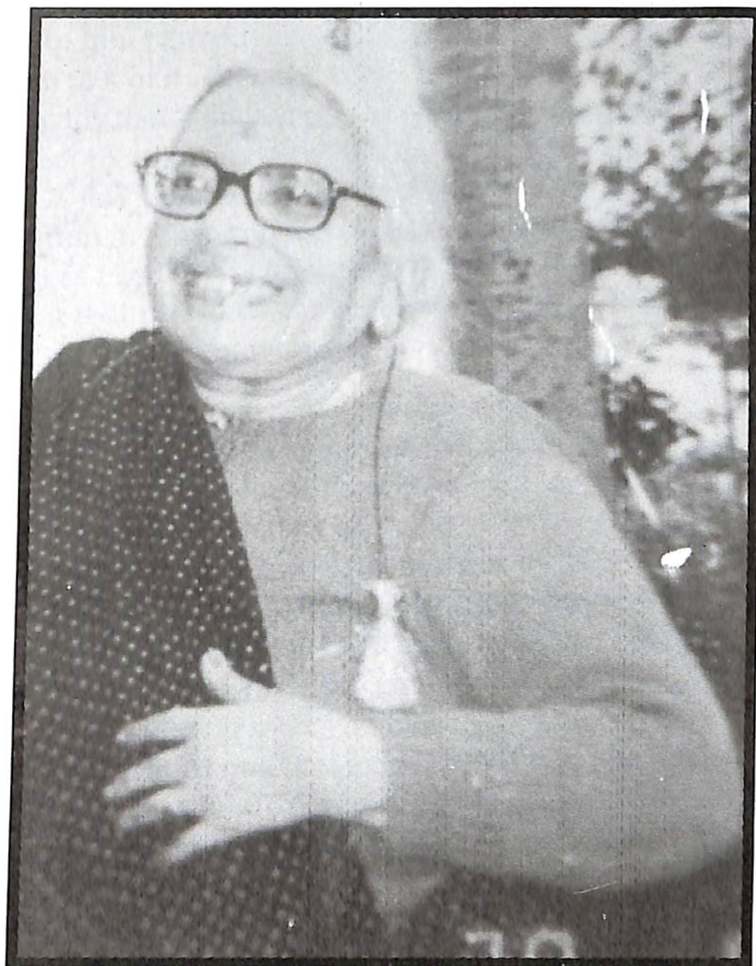
(1971)

The Eternal Throb !

—Pandit Dina Nath Muju

Once a boy while wandering over fields , entered a water-mill. He was imaginative and curious by nature. On seeing the mill-stone go round and round incessantly, his inquisitive mind began to inquire and he approached the miller, who was sitting nearby , and asked him how the stone moved ? The miller explained to him how the movement of the water pushed a wheel below, which made the stone move. He asked the boy to listen to the flow of the water. The boy did so for a while and then went out to see for himself how the water flowed, and how it set the wheel in motion. When he came back he exclaimed that he understood how water made the wheel to move. The miller heard his words and after a pause remarked calmly, "No, my boy, it is the flow of the water that makes the wheel to move." The boy could not at once understand the difference that the miller's words made. After a while he said, "Surely, if there were no flow the wheel would not move." The miller explained to him how it was the flow of the water which made the wheel move and how the same flow kept it in constant movement. If the flow ceased the movement of the wheel would also stop.

The boy felt amused. As there was silence all around, he sat listening to the flow of water. He felt , as if he too flowed with water. His curiosity was further awakened. He asked the miller how it was that though the flow of water was constant yet its sound seemed to vary. The miller was delighted to see the boy feel interested and spoke thus,"My boy, I have been listening to this water for all my life. I came here as a boy, when I was , perhpas smaller than you, with my father and have by now spent more than sixty years listening to it. I think this flow of water has a great message for those who care to listen to it, patiently and carefully, but alas! only a few do so. You are correct. The sound rises and falls. Listen more carefully and you will learn more from it. Yes, though water flows constantly, yet it is not one continues sound that it makes. It is broken up at regular intervals. Perhaps the flow of water is not in a continuity as such, but every drop as it moves ,



Smt. Soomawati Muju
(1988)

undergoes a change at every move, as it rises and goes down. The movement of water is itself the result of this change. Should there be no change there would be no flow. As you listen to the flow you can hear the ebb and rise of the sound. Can you catch it ?"

The boy sat listening for a few minutes and then said that he felt like catching it. The miller finding good company in the boy, who listened to him patiently and intelligently said to him, "Look my boy, I seldom talk of it , for only a few care for such things. Many come here but usually their minds are filled with their own business and as soon as they feel the satisfaction of having achieved their purpose they hurry away. A few have time or inclination to hear the song of this flow and learn from it. Since you feel interested in it, I shall try to explain to you as best as I can what I have myself understood of this flow, but I must tell you that no words can really convey what I mean. Try to go beyond words and feel with me.

"If you isten to it with care and affection, as you listen to a dear friend, who you may have met after a long time, you will feel that there are moments when flow appears to stop, because you will feel the sound stop. It is generally for a very short while, so short that you canot catch it up easily. Do listen to it like this and you will observe that these stops are almost regular. By listening for years to this flow I have understood how it is from these stops that the sound arises. Can you leave your thoughts aside and just listen ? While listening thus to the flow of water do not try to close your mind to other sounds—the sounds of the bird on the window sill, the buzzing of that aeroplane overhead, the sound of the bullock-cart moving on the village road.Listening thus you will hear more than I can tell you; you will see more than I can show you; and you will understand more than I can explain to you. Will you try it for the fun of it ?"

The boy smiled silently and felt as if enchanted. The whole atmosphere seemed transformed to him. He sat listening thus for a while and felt as if he had suddenly come of age, and yet his heart was as young as ever. He felt silence speak to him.The miller perceiving joy on the boy's face spoke, "You appear to have understood. Now I will tell you something more. Attend to it and perhaps it may open some

thing more to you.

"The flow of the water is like the flow of life. Life itself is a throb, a flow, a 'spanda'. This life which is in you and in every living creature also moves thus. Not only does your breath come in and go out like this , but the whole of life moves , as if, by jumps and stops. As you listen to the flow of water, if you silmilarly listen within yourself also, you will find that the life itself is a throb, a vibration. Every throb appears to release new life out of silence into which it appears to return. The silence is there after and before every throb. Watch it. To understand these throbs you must watch where one ends and the other begins. Though these throbs follow each other regularly there is always a small pause between the two which grows gradually deeper as you continue to learn to attend to it. You will very soon understand the charm of these pauses.The flow of the water has taught me to understand the flow of life; you will have to leave your own play and instead let it play. Try to observe this movement choicelessly, otherwise it cannot mean anything to you. If you learn to tune your sound with its current, you will see that very soon your life is filled with it and whatever you think, feel or do you will not miss its music. You see I am often busy at the mill adding corn to the hopper and removing the flour and so on, but the sound of the movement that water has taught me is always in my heart. I move with this movement, sometimes I feel as if there is only the movement.

"Now just look at the open space and the world around you. The whole creation is the result of a throb, a movement. This eternal movement continues to sustain the universe, as the individual throb continues to sustain the individual. When an individual attends to his individual throb, he feels that his senses along with their perception and their memories are supreme and is led by them to seek what they want. Now his memory and the meaning he gives to his perceptions is generally what he has learnt and stored for ages in his mind and heart. He is bound to them like an animal to the tether, but when a man picks up courage to tune his throb to the Universal Throb, he knows that he is free and is in possessions of powers previuously undreamt of. But for this you must be able to muster courage to give up your self-centered centre and move with the Universal Centre. Watch the sea sometinmes

and see how the water is always in motion. The waves constantly dash against the shore. As they ebb and flow you feel that the sea is alive.Suppose the movement was not there, how would you think of it. It would be a dead mass of water. It is this ebb and flow that makes it, not only alive, but magnificient, grand and dreadful too. Watch the open skies and learn the same lesson from the silent movement of heavenly bodies too".

The boy understood a lot and smiled, as if , to thank the miller. The old miller,too, smiled at him with joy beaming in his eyes and peace on his face. Both sat there till late in the night. Though they did not talk a word now. yet there was communion between them and the whole nature around. Night came on but the time seemed to have lost its significance to them. Though they were alive to the world yet they were not of it.

The ocean had entered the drop.

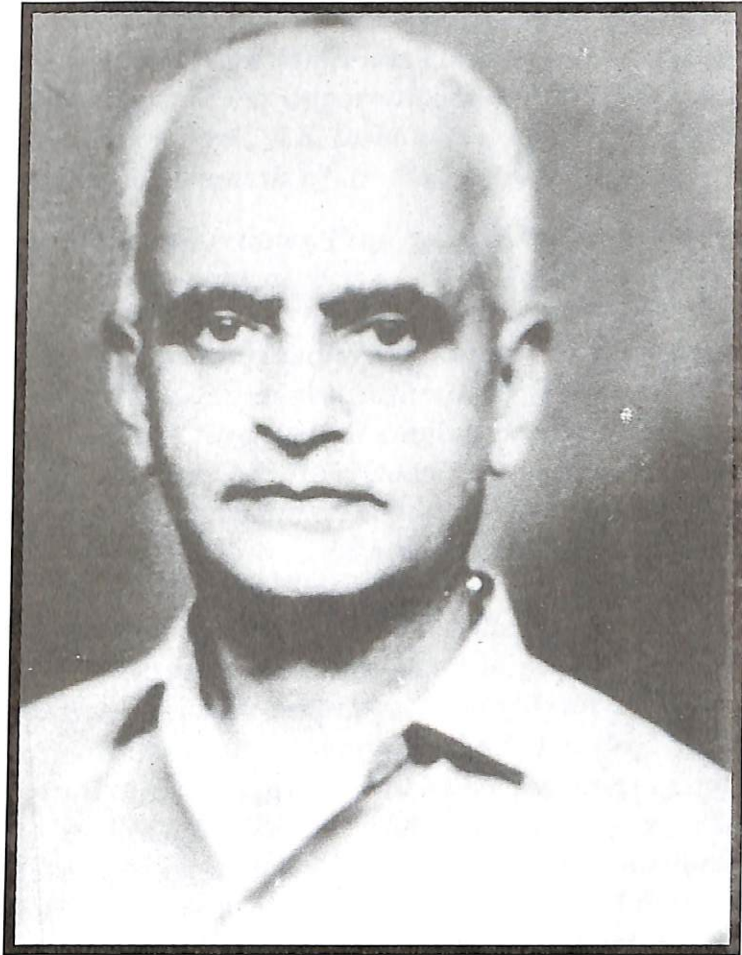
[illegible] water is always in motion. The waves constantly [illegible]. As they ebb and flow you feel that the sea is [illegible] was not there, how would you think of it [illegible] of water. It is this ebb and flow that makes it [illegible] different, grand and dreadful too. Watch the [illegible] some lesson from the silent movement of

[illegible] a lot and smiled, as if to thank the mother [illegible] with joy beaming in the eyes and peace [illegible] till late in the night. Though they did not talk [illegible] communion between them and the whole [illegible] but the same seemed to have lost its [illegible] they were alive to the world yet they

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Related Articles

Contents



Prof. S.K. Toshkhani
(Founder of W.W.Trust)

Faces of Glory

PROF. SRIKANTH TOSHKHANI

— A Great Pioneer, A Profound Thinker, An Outstanding Linguist

—By Dr. S.S.Toshkhani

(Since the Late Dina Nath Muju was closely associated with Prof. S.K.Toshkhani we take this opporuntiy to reproduce in this publication a writeup on Prof. S.K.Toshkhani , by Dr. S.S. Toshkhani which appeared in Unmesh of January-March 2000).

(A towering genius of his times, Prof. S.K. Toshkhani lent the unique aura of his name to many aspects of Kashmiri intellectual life. He was a great authority on Kashmiri language and a virtual encyclopaedia of Kashmiri culture. A pioneer in the real sense of the word, Prof. Toshkhani gave Kashmiri its first novel, produced and directed its first film, helped staging the first Kashmiri play and organised the first Kashmiri poetic symposium. A linguist of national as well as international repute, he went all the way from Srinagar to Gilgit and Gurez on his own in 1941 to study Shina and Dardic languages and was the first to debunk Grireson's uncritically accepted theory about Dardic origin of Kashmiri. Contrary to Grierson's views, he came to the conclusion that Kashmiri was an ancient language having Vedic and even pre-Vedica roots. But more than being just a scholar, Prof. Toshkhani was an original thinker, a great mind whose freshness of approach to questions of life left everyone who came into contact with him deeply impressed. As a social reformer, he did in Kashmir what Maharishi Karve did in Maharashtra – he unleashed the liberating power of education to emanicipate Kashmiri women. He founded institutions like the Women's Welfare Trust, Kashmir which set up schools to impart instruction to women in their mother tongue and helped them to acquire skills and crafts to over-come their economic backwardness and social disabilities. We are proud to present here a profile of this multi-faceted and fascinating personality. Editor —Unmesh)

Linguist, educationist, social reformer; thinker Prof. Srikanth Kaul*

Toshkhani (SKT) was an outstanding personality of Kashmir endowed with extraordinary intellectual and moral qualities. Born at the turn of the 19th century to Pandit Zinda Kaul in downtown Srinagar, he traced his ancestry to a certain Pandit Krishna Joo Kaul who had shown exceptional courage by refusing to be converted to Islam when a murderous group of Afghans accosted him with drawn out swords and asked him to embrace Islam. Krishna Joo, SKT would fondly relate, infuriated the Afghan proselytizers by his chutzpah, but managed to escape only after losing one of his ears. Some-what similar traits of courage and fearlessness dominated the character of SKT, albeit on a little more intellectual plane, for he too refused to compromise under any cirumstances with anything that went against his ideals and convictions. His intellectual angst about social and cultural degredation of his contemporary society often found candid expression in his ideas and views. Though non-conformist and unconventional in everything that he thought and did, Prof. S.K. Toshkhani wore his Kashmiri identity with great pride.

The modern age was just dawning in Kashmir when SKT had his preliminary education at a maktab run by an "Akhun Sahib" in Khanqah-i-Maula, Srinagar, where he learnt some Persian. He soon joined a regular government school to have modern education and acquired the knowledge of science and other subjects that were being taught those days, besides learning English and Hindi. Graduating from S.P. College, Srinagar, he obtained his Masters degree in Philosophy from Allahabad University and followed it up by LL.B. from Agra University. (It was at Agra that he developed friendship with Gulzari Lal Nanda, an ex-Prime Minister of the country, and the relationship lasted a life-time). In addition to an abiding interest in philosophy and psychology, SKT had a great flair for learning languages. He self-taught himself more than half a dozen of them, including Sanskrit, Pali and Prakrit, besides picking up a smattering of some Indian languages. He was fascinated by the Valmiki Ramayana for its beautiful poetry and loved to quote verses from it, and also from the Mahabharata. He had also studied, apart from works of European philosophy, some of the major Upanishads and Shaiva texts of Kashmir. His interpretation of the Bhagvadgita was uniquely his own.SKT started his professional career as a lawyer, practicing first at Anantnag and then at Srinagar, but gave

it up after seven years as he was disgusted with the way lawyers tutoured witnesses to give false evidence. He then joined the Kashmir educational service, making his mark as a Professor of Philosophy at S.P. College and Amar Singh College, Srinagar. His became a conspicuous figure in the city, commuting on his bicycle from one college to the other, teaching philosophy, logic and psychology to generations of students in a manner that made them not mere passive learners of the ideas embodied in the text books but discerning seekers of philosophical knowledge. Many of his students came to occupy high positions in the state government service, and elsewhere, but always held tremendous respect for him for the values he sought to imbibe in them.

It was in the early 1920's that SKT entered public life as a social thinker and reformer who saw an essential relation between women's emancipation and social progress. In those days Kashmiri women, as women elsewherein India, suffered from injustices and indignities, most of which were a legacy from the benighted and barbaric rule of the Afghans. They were forced to live a life of unrelieved drudgery and were treated no better than chattel, having no access to even basic healthcare facilities, not to talk of opportunities as individuals. Heavy maternal and infant mortality was a common feature in Kashmir in those days, as were child widows who led a gloomy and joyless life. Appalled by the sorry plight of Kashmiri women, which he felt was a consequence of their illiteracy and economic backwardness, SKT realized that the uplift of women "is a prerequisite for the ordered progress of a people" and recognized the role of education as "a liberating force" in breaking the traditional shackles that held them.

Deciding to fight for the improvement of Kashmiri women's living conditions and removal of their social disabilities, SKT founded the Women's Welfare Trust, Kashmir in 1926, which had for its object "to impart to them knowledge by stimulating home industry among them and by promoting their physical well-being". Interestingly, Margaret E. Cousins, the Irish lady who lead the struggle for women's enfranchisement in India and established the All India Women's Association the same year, was actively associated with the Women's Welfare Trust , Kashmir, as its Advisory Member. The great Annie

Besant, of course was the guiding spirit behind the activities of the Trust which set up ten schools for girls. SKT, its founder President, himself wrote all the text books in Kashmiri on subjects as diverse as geography and arithmetic, using modified Devanagari script and ensuring that instruction in the Trust-run schools is imparted through the mother tongue. He even trained the teachers in teaching methods in the initial stages. Of these schools two, the Vasanta High School and Kashyapa High School (which were later elevated to higher secondary levels) soon came to be regarded as premiere educational institutions for women in Kashmir. Batches upon batches of girls passing out from these schools sent positive signals that had wide effects and prepared the ground for advancement of Kashmiri women in all spheres of life and improvement of their position in the society.

One of the Trust's welfare programmes for Kashmiri women was the establishment of Seva Sadan, an institution which aimed at providing vocational training along with general education to widows and destitutes so as to facilitate their self-reliance and rehabilitation in the community. A well organised adult literacy programme was also launched in Srinagar, creating awareness about education through lectures and lantern shows.

A revolutionary reformer that he was, SKT produced and directed the first film in Kashmir in 1927, again on women-related issues like widow remarriage. Well known Kashmiri stage actor Pandit Jagannath Saqi and Mr T.N. Kaul were among those who acted with SKT in the film. The film, however, could not be released for showing to the general public as the conservatives – a powerful section in the community those days – resorted to heavy stoning to stop its screening. To buy peace with them, Wakefield, the then Prime Minister of Jammu and Kashmir state, was compelled to withdraw it, and that was the last one saw of it.

SKT was a powerful orator though. Throughout the years he devoted to fighting for women's rights in Kashmir, he had to come up aginst a wall of prejudice, superstition and conservatism. But eventually he succeeded in breaking it and creating an awareness about them in the society. Such was the impact of the views he expressed in his

speeches and article on the subject that French newpapers like Le Monde, and also some Japanese newspapers, carried them prominently.

Prof. Toshkhani had another first to his credit. He wrote the first novel in the Kashmiri language in 1923 when Kashmiri prose was virtually non-existent. Titled 'Leela,' the novel was serialized in 'Bahar - e -Kashmir,' a trilingual community magazine published from Lahore. Written in beautiful prose, it highlighted the struggle of the Kashmiri woman against outmoded social practices that degraded her and suppressed her individuality. 'Leela' also stressed the intimate relation between women's literacy and social progress. Strangely, however, hardlyanyone ever mentioned this contribution of SKT to Kashmiri literature till recent years, probably because 'Leela' was written in the Devanagri script.

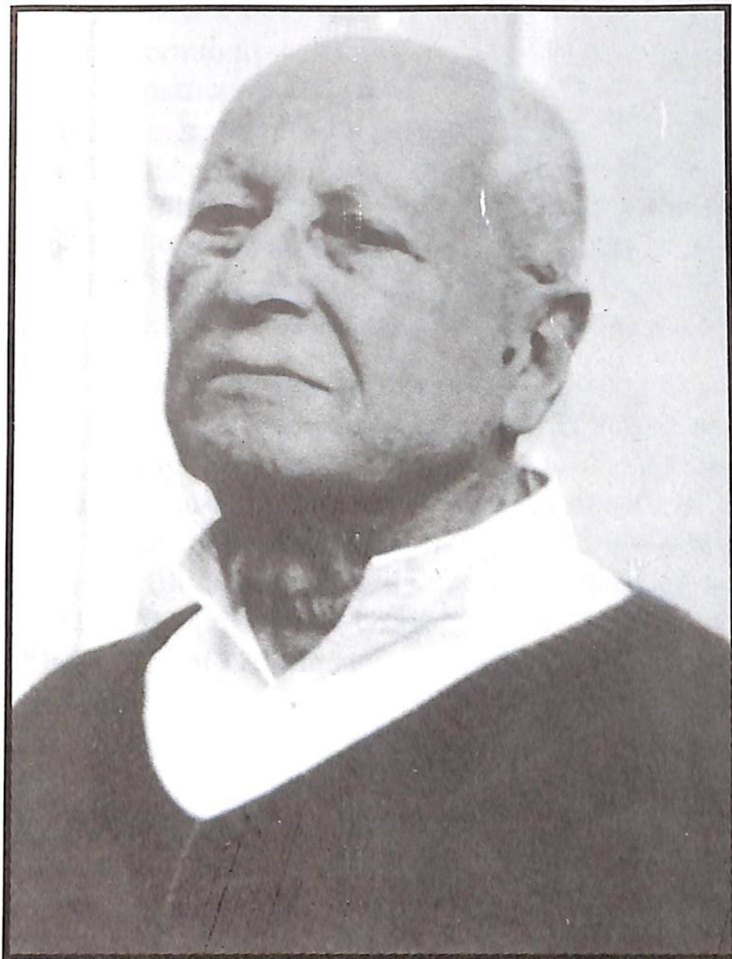
SKT loved to recite the lyrics of the great Kashmiri Bhakti poet Krishna Joo Razdan. He edited and published a series of anthologies in the form of booklets titled "Shri Krishna Vani" of some of the poet's selected poems in 1927, again in the Devanagari script. Parmanand was another favourite Kashmiri poet of the Professor. Much later, he wrote two books on him for the J & K Cultural Academy, one of them jointly with Moti Lal Saqi. Another Kashmiri poet SKT admired was Master Zinda Kaul with whome he had a close personal relationship. The fact is that SKT was himself a poet of considerable talent in the days of his youth, but stopped writing poetry after the death of his second wife in 1938. *"Shayiri fout hui, rah par beghar hun main"* (Poetry is dead and I am now a wingless bird/Life has turned into death and I am on the roads, without any home) was the last couplet he is said to have written. His love for Kashmiri poetry, however, did not cease – he organized the first ever Kashmiri poetic symposium at Vayil, near Srinagar, in 1940.

SKT revolutionized social thinking, in Kashmir with regard to women's rights and their role in the society. He also stimulated Kashmiri intellectual life as an eminent linguist and thinker. Linguistics in fact, was his favourite hunting ground and with his deep, intensive and scientific study of Kashmiri, he came to be regarded as an authority on the language at the national as well as international level. Trained as a

phonetician personally by the President of the Phonetic Society of India in 1940, his first phonetic exercise was introduction of diacritical marks for transcribing Kashmiri vowel sounds, both in the Devanagri and Roman scripts in which he published introductory books "Achhar Zan" and 'Achhar Mal' in 1931 for those interested in learning the language.

In 1941 he travelled all the way from Srinagar to Gilfit and Gurez on his own to study some aspects of Shina and some other Dardic languages and came back fully convinced that Grierson's classification of Kashmiri as non-Sanskritic and Dardic was not at all warranted by objective facts of the language. "Dardic or Shina", he wrote later, " are Aryan languages, but the vocabulary of either while related to Sanskrit is associated with that part of the latter on which the modern Indo-Aryan languages do not draw, whereas on which Kashmiri in common with other Indo Aryan languages does depend .... Nor does Shina share with Kashmiri its umlaut system". Referring to the place that Kashmiri can claim among the modern Indo-Aryan languages, he said " To a linguist its importance can hardly be exaggerated. This lies in the first place in its antiquity which may well go back to the Vedic times if not to some period earlier still and as such it bids fair to provide the key to many a problem that baffles the linguist and the Indologist". Elucidating his observation with concrete examples, he concluded, "May it not be that further research into the morphology, phonology and semantics of Kashmiri will give one peep into much that is hidden to the view of the past of all languages that are Aryan in origin?" He discussed this theory with the eminent kinguist Dr. Siddheshwar Verma, his guru in the field, who agreed with his views.

SKT was the sole representative of Kashmiri in the panel of linguists of the Government of India. He was the only man who represented Kashmiri at the All India Conference of Linguists convened at Deccan College, Pune, in May 1953 under the presidentship of the internationally renowned linguist Sir Ralph Turner. The conference was financed by the Rockfeller Foundation and was attended by such eminent Indian linguists as Dr. S.M. Katre, Dr. S.K. Chatterji, Dr. W.S. Taraporewala, Dr. Baburam Saksena, Dr. Raghu Vira, Prof. T:N. Srikantaiya, Dr. Hardev Bahri, Dr. Masood Husssain Khan, Mr G.B. Dhall, Dr. B.P. Pandit and Dr. S.G. Tulpule. Participating in the



Pandit Rugh Nath Razdan
(One of the founder members of W.W.Trust)



conference which was held to consider a planning project for the scientific study of Indian languages, with emphasis on the application of linguistics to the needs of language communication in post-independence India, Prof. S.K. Toshkhani lamented that "Kashmiri had next to nothing" needed for a scientific study of the language, the main difficulty being posed by the want of a proper script.

Prof. Toshkhani was consulted by the Government of India when the technical terminology for Indian languages was prepared by the Education Department. He was also appointed by the Ministry of Education to suggest suitable symbols to represent the various peculiar sounds of the Indian languages for transcription in the Devanagri script in 1960. In 1967 he wrote the Kashmiri portion in a book titled 'Indian Language Highway for All' prepared and compiled by Adetha P. Sita Devi, a Polish scholar and theosophist settled in India. He, along with three other scholars, translated the Constitution into Kashmiri.

Deciding to utilise his vast experience in the lingustic field and his profound knowledge of lexicography, the J&K Cultural Academy appointed him in 1967 as the Chief Editor of the first Kashmiri to Kashmiri and Urdu-Kashmiri dictionaries - a project that he completed in record time despite great difficulties created for him by some of his subordinate editors and also by some members of the so-called Advisory Board who were chagrined over his insistence on including lexical items of Indo Aryan languages which were common heritage of all, and also over his etymologies – a field for which he had a special genius. They started a slander campaign against him in the local papers dubbing him as "a disciple of Golwalkar" for including only "Hindi" (thereby meaning chaste Kashmiri) words. They proved, however, no match for his extraordinary knowledge and expertise as a lexicographer and had to eat the humble pie in the end. They wanted him to use all the Arabic and Persian words that have ever been used by writers of Urdu. Yet in preparing the dictionaries, the professor did not shun borrowed words of Perso-Arabic origin, but preferred those that had come naturally to Kashmiri. The officially accepted Kashmiri script also "bristles with difficulties and inconisistencies" he pointed out. Yet, as a lexicographer so aptly in the Sanskrit saying : *"Koshasyev mahipanam koshasya vidushamapi / upyogo mahan yasmat*

kleshasten vivabhavet", meaning "What the exchequer is to a king, a lexicon is to the scholar."

In March 1970, SKT participated in the conference on lexicography organised under the auspices of the Central Institute of Indian Languages in Mysore. He also represented Kashmiri at the international seminar on Anthropological Linguistics held in October 1972 by Punjabi University, Patiala.

There was yet another dimension to SKT's multifaceted personality. Clad in a spotlessly white Dhoti and Kurta, he looked every bit the thinker and philosopher he was, suffused with wit and wisdom. Unconventional and fresh in his outlook on life, his thinking did not fit into traditional moulds and grooves, nor did it offer any cut and dry or ready-made answers to problems. He had studied major works of eastern and western philosophical thinkers, and his interpretations of Kashmiri Shaiva texts and the Bhagvadgita was uniquely original and interesting. Yet he did not believe in any outward trammels of ritual or religion. He did not accept second hand truth as truth at all, nor did he attach any importance to what peddlers of spiritual nuggets or miracle mongers had to say. What he believed in was the redeeming power of fact as seen by a mind free from any kind of conditioning. His thinking reflected a deep influence of J. Krishnamurti's thoughts whose talks in India he attended every year almost religiously. The two, incidently were born on the same day. SKT could always be found surrounded by a host of his admirers, both Indians and Westerners who were mesmerised by his answers to their questions and with whom he would readily share his meditative insights.

Had Prof. S.K. Toshkhani been born in any other of place in India, honours and awards would have been showered upon him for his contribution as a social reformer and linguist. But having been born a Kashmiri Pandit -------- he was never accorded the recognition or the honour that was really due to him.

Kashmir's Temple of Higher Education Sri Pratap College

—Dr B. N. Sharga

(This article appeared in a local paper (Kashmir Sentinel) some time back. Since it has a great relevance with the article influence of theosophy on Kashmir Education by Late Shri D.N.Muju we have thought it worthwhile to reproduce this write-up in this publication.)

The British Parliament through a proclamation signed by Queen Victoria took over the administration of India in 1858 from the East India Company. After that to introduce the pattern of English education in this country, the British then established three universities in India at Calcutta, Bombay and Madras which were the three important port cities at that time. The British then placed the whole of north India from Peshawar to Calcutta (Kolkata) under the jurisdiction of the Calcutta University for conducting the examinations and for awarding the degrees.

Prior to this Lamartenier College was established in Lucknow in 1845 as per Will made by Maj. Gen. Clude Martin, a French national for imparting English education. It was affiliated with the Cambridge University, London . The Kashmiri Pandit boys residing in Kashmiri Mohalla at that time generally used to read Urdu and Persian in Maktabs which was the court language then, to get good jobs. The progressive minded Kashmiri Pandit boys like Sheo Narain Bahar and Pran Nath Bazaz then took the lead and joined the Lamartinier College for English education, much against the wishes of the community members. Their craze for the English education can be judged by the fact that they used to go to their college on foot which was at a distance of about 12 kms. from Kashmiri Mohalla. Sheo Narain Bahar also encouraged the other community members towards the English education for better future prospects.

In 1864 Canning College was established in Lucknow which was then affiliated with the Calcutta University. Some Kashmiri Pandit boys with progressive ideas under the guidance and leadership of Pandit

Sheo Narain Bahar then joined the Canning College to have European education for better future prospects than having a traditional education in Urdu and Persian language in Maktabs. Pandit Sheo Narain Bahar just to propagate his progressive ideas and thoughts in the field of education and to bring about social reforms in the community started a caste journal in 1872 known as Mursala-e-Kashmir. Through this journal he tried his best to galvanize the community towards English education, especially the young boys of the community, so much so that in 1884 Pt. Bishan Narain Dar left for England to study law with his British Professor of the Canning College Professor Gaul, when sea voyage was considered to be an unpardonable sin by the community members. He came back to India as a barrister in 1887. Such enligtened and educated Kashmiri Pandits then formed a club in Kashmir Mohalla to carry out their ideology effectively especially in the field of education and for bringing certain reforms in the community.

Dr. Annie Besant, an Irish lady came to India in 1893 to study Vedas thoroughly. She became so much fascinated with the Hindu Philosophy and way of life that she formed the **Theosophical Society of India** in the country for the revival of Hindu nationalism and decided to establish a University in the country for teaching Vedantic philosophy. Her desire fructified in the shape of Central Hindu College which she started in a rented building in Karna Ghanta in Benaras (Varanasi) on 7th July 1898. A managing committee was then formed under Babu Govind Das as its Chairman to run this institution. Dr. Arthur Richardson, a Cambridge University graduate, was then appointed as the first Principal of this college. Babu Upendra Nath Basu who was a member of Syndicate of the Allahabad University , was given the task for the recognition of this college from the Allahabad University, which was done on August 6, 1898.

Dr. Annie Besant approached the then Kashi Naresh, Raja Prabhu Narain Singh and requested him to donate a big piece of land for the expansion of this college. Raja Prabhu Narain Singh very graciously donated a big building and a piece of land in Kamchha for this college to her, where this college was shifted in March 1899.

Dr. Annie Besant made Pt. Suraj Narain Bahadur who was a sub judge and a great educationist as the secretary of her Theosophical

Society of India. She used to organise regular meetings of this society at the residence of Pt. Suraj Narain Bahadur in Kashmiri Mohalla, where the other progressive minded Kashmiri Pandits of the locality like Prof. Iqbal Krishna Sharga, Prof. Chand Narain Bahadur, Pt. Iqbal Narain Gurtu, Pt. Bishan Narain Dar, Pt. Sangam Lal Chak, Pt. Hari Krishna Kaul, Pt. Sri Krishna Tikku etc. who were the products of Canning College, generally used to assemble . The main thrust in such meetings used to be the education of Kashmiri Pandit boys and social reforms in the community.

There was no provision for the higher education in the Kashmir Valley at that time. The Kashmiri Pandit boys used to go either to Lucknow or to Allahabad for higher studies where the University of Allahabad was established in 1887. This was both expensive and cumbersome. So in one of the meetings of the Theosophical Society it was proposed to open a college at Srinagar for the benefit of those Kashmiri Pandit boys who were keen for higher studies.

Consequently Dr Annie Besant herself with some of her trusted members went to Srinagar to explore the possiblities for establishing a college there. She took a house in Mohalla Bar Bar Shah on rent and started a school in it, duly named as Sir Pratap Singh Hindu School after the ruler of Jammu and Kashmir Riyasat, Maharaja Pratap Singh (1885-1925). Exactly in which year this school was started in Sathu Bar Bar Shah locality is not known.

In 1902 Pt. Brijendra Nath Sharga went to England from Kashmiri Mohalla Lucknow to study law at Lincon's Inn. He met with a tragic road accident in London in 1904. From his death bed he denoted Rs 10,000 to Dr Annie Besant for development of the structural facilities for the education of Hindu students in Central Hindu College, Benaras. Consequently Dr Annie Besant built a multipurpose magnificent "Sharga Hall" in the college from that money, so that way the Sharga-family came into close contact with Dr Annie Besant. The other products of the Canning College, Lucknow like Pt. Suraj Narain Bahadur a subjudge, barrister Bishan Narain Dar who became a member of the Viceroy's Imperial Legislative Council, Pt. Iqbal Narain Gurtu who became the Vice-Chancellor of the Benaras Hindu University, Pt Hari Krishan Kaul who became a district and sessions Judge, Pt. Sri Krishna Tikku

who became a government pleader and Pt. Sangam Lal Chak etc. also actively helped Dr Annie Besant in her mission and donated money most liberally for this great cause.

Dr. Annie Besant then approached Maharaja Pratap Singh the then ruler of Jammu and Kashmir Riyasat around 1903 and requested him to donate a big piece of land so that a new building could be constructed for Sri Pratap Singh Hindu School for its future growth and development, which was functioning more or less as a branch of the Central Hindu College Benaras then. On her request Maharaja Pratap Singh very graciously donated a big chunk of land in Kothi Bagh area near Amira Kadal for this institution and a new building of the college was built there from the liberal donations of the Kashmiri Pandits who were very close to Dr Annie Besant at that time.

This institution from its new premises near Amira Kadal on Maulana Azad Road was formally started functioning as an intermediate college in 1905 and Prof. M.C. Moore an Irish scholar and a graduate of the Cambridge University, London, was appointed by Dr. Annie Besant as its first Principal.The management of this college was then placed under the control of Central Hindu College Trust Benaras, which was affiliated with the Allahabad University at that time. Maharaja Pratap Singh laid the foundation of this college on his birthday. Dr Annie Besant in her thanks giving speech said that "Maharaja had given a long awaited boon to Kashmir and Kashmir would be future Kashi of North Western India."

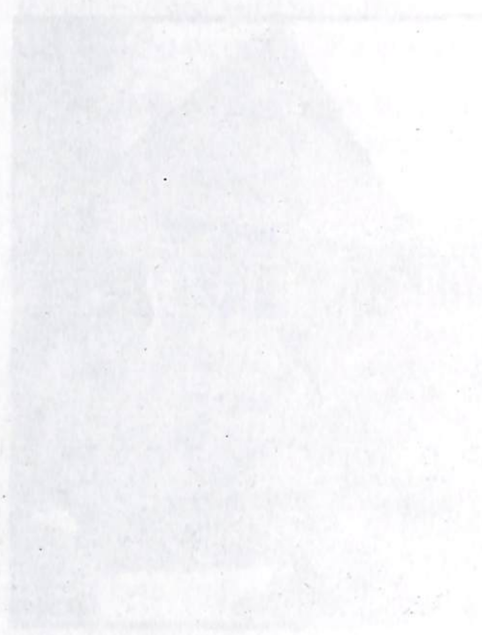
This college under the dynamic administrative control of Prof. Moore registered a marked developmet in all the directions, starting with a modest roll of eight students and only six teachers on its staff. Prof. Moore left this institution in 1908.

Dr. Annie Besant then appointed another British Prof. E.William Collie as the Principal of this college, but unfortunately he died a tragic death in a fire accident while staying in a house boat in Dal Lake. Prof. Vanmali Chakarborty a Bengali fellow was then asked by Dr. Annie Besant to take charge of this institution who functioned as Principal upto 1909.

Dr. Annie Besant later Prof. Iqbal Krishna Sharga who was an



Sri Pratap College, Srinagar



established authority on Hindu Philosophy with a vast teaching experience at the Bareilly College and Pt. Chand Narain Bahadur another product of Cannig College, Lucknow to shoulder her responsibilities in a missionary spirit in the interest of the community to give a new direction to her work in the field of higher education in the Valley. Consequently Prof. Iqbal Krishna Sharga became the Principal of Sri Pratap Singh Hindu College in 1909 and Pt. Chand Narain Bahadur was made the Professor of English in the same institution by Dr Annie Besant .

The society in Kashmir in general at that time used to be highly orthodox and superstitious. To remove the segregation between the Pandit and Muslim boys Prof. I.K. Sharga introduced the common tea club system in the college premises for their free mixing with each other without any inhibitions and preconceived notions. He used to subsidise this tea club from his own income.To tone up the over all academic excellence of the college he introduced the monthly examination system. Due to Prof. Sharga's untiring efforts this institution saw a rapid growth in every field and became a degree college in 1911. Right from its inception in 1905 it was affiliated with the Allahabad University. Even the intermediate examination at that time known as F.A. was being conducted by the University. The Benaras Hindu University was established by Pt. Madan Mohan Malviya much later in 1916. Prof. Iqbal Krishna Sharga also started the new tradition of celebrating the spring festival (Navreh), the new year of Kashmiri Pandits on a grand scale in the college premises.

The British government then became alarmed with all these developments and the growing influence of Dr. Annie Besant in the Valley, who was a very strong votary for granting freedom to this country and was actively working for the revival of Hindu nationalism through Vedantic teachings. It was not to the liking of the British government.

The then secretary of States wrote a note on the file observing thus "Mrs. Besant's influence is bound to have political consequences and her religious teaching certainly tends and I believe is deliberately meant to promote the idea of an Indian nation, which is spreading gradually and which in course of time many assume a form adverse to

the British rule."

The then foreign secretary concurring with this view noted "that it was very desirable that the British Residence in Jammu and Kashmir through the Darbar should have a proper control over such teaching schools in the Valley for deciding their policies and programmes". Under this policy the British then shot a letter to Maharaja Pratap Singh to take over the management of this college.

As a result of all these behind the curtain activities of the British, the management of this college gradually passed into the hands of the Darbar leading ultimately to its complete takeover in July 1912 by the Jammu and Kashmir government. To give it a so-called "secular" look the word "Hindu" was dropped from its name and its name and it was rechristened as "Sri Pratap College". It was then affiliated with the Punjab University of Lahore. There were in all 74 students at the time of its take over on the college rolls. Of these 15 were in the degree classes and 59 in FA classes.

The Board of Trustees of the Central Hindu College, Benaras authorised Dr. Annie Besant to handover the college premises to the government of Jammu and Kashmir on receipt of Rs 20,000 in consideration of the cost of the building and furniture etc. erected and supplied by them out of the donations raised by them. On the birth day of Maharaja Pratap Singh in July 1912 it was formally taken over by the state government.

For the further development of this only prestigious institution of higher education in the Valley at that time four new posts of Professors were created to appoint more qualified and efficient men. Upto 1913 it became a post graduate college with MA classes in Philosophy, English and Mathematics. Though Prof. Iqbal Krishna Sharga was simply a BA but he used to teach both Philosophy and English to MA students with great authority, ably assisted by another product of Canning College, Lucknow Prof. Chand Narain Bahadur.

In 1915 and in 1916 the regular MA classes in Sanskrit language and in history were started respectively. The teaching of the science subjects, upto the intermediate level also started almost simultaneously. The college started publishing its own literary magazine "Pratap" in

1916. A professor of the college was then sent to Lahore to learn the work of library management under Mr. Dickinson, an American expert who was engaged by the Punjab University to train the people in the field of library science.

In 1918 the then Viceroy and Governor General of India Lord Chelms ford paid a visit to this college to inaugurate its newly constructed science block. Prof. Iqbal Krishna Sharga who was appointed by Dr Annie Besant as the Principal of this college retired in 1921 after attaining the age of superannuation. After that the state government of Jammu and Kashmir Riyasat appointed Prof. Lawrence Marcdermat, a British scholar as the Principal of this college. He continued on this post upto 1931. During his tenure additional blocks were added to provide proper teaching facilities to more number of students as their strength was increasing every year. For this purpose Rs 22,759 were sanctioned by the state council for higher education on August 25, 1924. For further expansion of the college to meet the growing needs of the students Wazir Buildings adjacent to the college were taken on rent on Rs 100 per month to provide hostel accommodation for the outstation students. To properly maintain the accounts of the college the post of an Accountant and Cashier were added in the college office.

The college then made a rapid progress during the tenure of Maulvi Ibrahim, who took over the charge of Principal of this institution from Prof. Kanji Lal in 1931. During his tenure the science classes at the degree level were started.

In order to cope with the unprecedented increase in the number of students and to maintain high academic standards the Darbar then appointed a committee under the Chairman of Director of Education to thoroughly study the working of the college and to suggest necessary steps which should be taken to tone up the efficiency of the college and to divert the students to other suitable channels. This committee had the privilege to have members like Dr. Zakir Hussain, who was the Principal of Jamia Millia Islamic, Delhi at that time and Prof. G.D. Sondhi, who was the Principal of Government College Lahore. On their recommendations the bifurcation of the college into Sri Pratap Intermediate College and Amar Singh Degree College was carried out

on September 1, 1942.

When the country was partitioned in 1947 Prof. R.C. Pandita was the Principal of this college. Since then Sri Pratap College has gone through a revolutionary change. Now it is purely a science college affiliated with the Kashmiri University spread in an area of 6,42000 sq. feet i.e. roughly 116 kanals. The college has 11 teaching departments with a strength of 75 faculty members and 87 members of the non teaching staff. The college has well equipped science laboratories and a library with about 65,000 books on its shelves. There are 12 buildings in its campus, housing various departments and offices. Dr S.G. Sarwar is the present Principal of this college who is taking great pains in maintaining the academic excellence of this institution for which it was famous once all over the Valley.

The Kashmiri Pandits under the patronage of Dr. Annie Besant nurtured this magnificent edifice with their sweat and blood in its formative years with a missionary zeal to spread the message of light and learning in the entire Valley. It symbolises their proud cultural heritage and represents not only their farsighted vision but also their valuable contribution for improving the prospects of the future generations by guiding their destiny for all times to come.

"Sachchai chhup nahi sakti

Kabhi jhote usoolon se,

Ki khushboo aa nahin sakti

Kabhi kagaz ke ph alon se".

Appendix

[illegible]ember 1, 1947 [illegible]

When the country was partition[illegible] [illegible] Principal of this college [illegible] [illegible] through a revolutionary chan[illegible] affiliated with the Kashmir [illegible] [illegible] roughly 110 [illegible] with a strength of [illegible] teaching staff. The [illegible] a library with [illegible] in its campus [illegible] to the present [illegible] maintaining [illegible] [illegible] once [illegible]

The Kashmir [illegible] [illegible] that [illegible] formative [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

Contents

Letters

1. Written from Srinagar on 22nd of September 1989 to Shri Dev Dutt Ji.

Dear Brother Dev Dutt Ji,

Namaskar,

After the Convention I rested for one day at Jammu then came here on 12th Sept. I arrived here safely. The journey was quite alright.

I hope by now you must have settled back in your normal routine. You must have also cleared everything,. Did everything go alright ?

It was really wonderful of you to plan, arrange and carry out such a heavy programme. I really felt surprised at your managing capacity and balance of mind. I really wish to congratulate you for all this. Really the Convention was a great success . It was all because of you and the willing cooperation of your friends, plus the Divine Grace, which is always there in such tasks when there is pure heart and love.

Now, I hope you will take advantage of the momentum thus generated and keep up the enthusiasm and interest thus created in many people by holding weekly meetings regularly in which you will study what Krishnaji has said and discuss the problems that may arise in peoples minds while studying. I hope you must have purchased some video cassets from Shri Inamdar. You can easily play audio cassets as well and some books too. You can easily play audio cassets in your meetings occasionally and listen to them even at your home.

Though distance separates us but believe me, my thoughts are often with you.

Your daughter who came from Delhi....... appeared very much interested in Krishnaji and quick in understanding.

With best regards and good wishes.

Yours sincerely,

Sd./-

(Dina Nath Muju).

2. Letter written on 19th December 1989.

Dear Brother Dev Dutt Ji,

Namaskar,

If you have any programme for my stay at Udhampur then it is different. I have no objection to spend a month or so at Udhampur at the place you talked about before my departure. I would like a little solitude for some time, as well as, to meet people and talk about what Krishnaji said. I would like to take regular classes in Bhagwat Gita also. If there are a few really interested people with open mind who feel earnest about it. But please see that it does not put you to any great difficulty.

It is for you to decide. You may make up your mind. My choice is open. You may inform me accordingly.

I am writing to Suri Ji also.

Yours affectionately,

Sd./-

(Dinanath Muju)

DECLARATION OF GIFT OF EYES TO THE NATION

I/we, the signatories below, do hereby jointly and severally declare the wish to donate our eyes to the nation and enjoin upon one another that this wish be put into effect by inviting a doctor to remove both eyes upon death for therapeutic use

Mr/~~Mrs~~. 1. ...D. N. MUJU...Age...79.........Signature [signature]
2. ....
3. ....
4. ....
5. ....

Address...21, Rawalpur Govt. Colony Srinagar...
Kashmir...Pincode...190005 State...J&K.............Date 2/9/89

PLEASE PRINT IN CAPITALS

To be filled in by 2 witnesses if the family members signing are less than three

Near Relative's Name...G. K. Muju...... Witness signature..................
Relationship......Son................ Address.................................
Signature......[signature]............ ....
Address...21, Rawalpur Colony...
...[illegible]...

EYE DONATION CARD

Srinagar
3/7/90
7 PM

My dear Ramaji
Sadly
May you be blessed
I received your inland letter 2 days ago as well as a telephone call by Shri [illegible]
I had mentioned ~~over~~ things in a letter to Shri Rattan Lal ji on 30th June and expected that one will [illegible] that night [illegible]
I understand [illegible] ...
[illegible] ...
So, I sent this in a hurry
[illegible] ...
[illegible] ...
[illegible] will hand it over to [illegible]
[illegible]. I have already mentioned in my letter

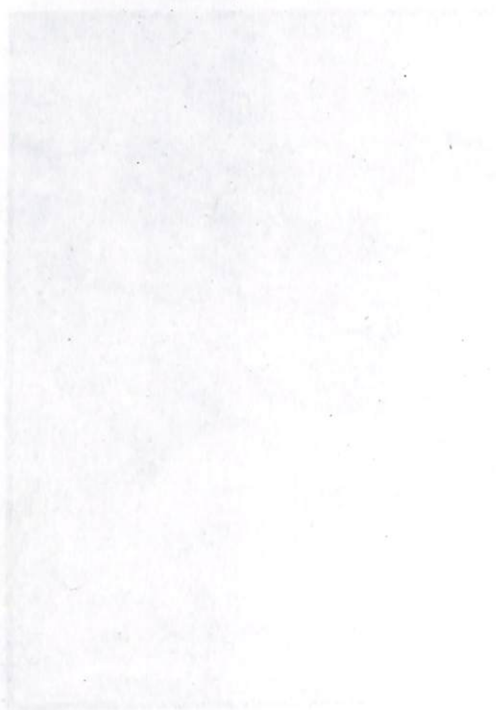
[illegible] of much [illegible]
[illegible] ...
[illegible] generated in KG minds are greatly upsetting us. Somehow [illegible] we are standing all this till now.
Drink pure. Reading letters & give your advice.
Immediately I do not feel any great dangers & would like to carry on till the day as already written. Reading [illegible] & [illegible].
[illegible] ...
[illegible] ...
[illegible]
I hope Smitra arrived safely there. They left yesterday this place [illegible]

Did you meet [illegible]?
[illegible] write soon after meeting [illegible]. Do other [illegible]
Write ever [illegible] soon
& Don't be unnecessarily too much worried
Take heart. Keep cool
Pray for the welfare of all
With best wishes & heartfelt prayers for your welfare
Yours
[illegible]



The End
(7.7.1990)





असतो मा सद्गमय
तमसो मा ज्योतिर्गमय
मृत्योर्मामृतं गमय

From the unreal

Lead me to the Real.

From darkness

Lead me to Light.

From death

Lead me to Immortality.

Pandit Dina Nath Muju Memorial Trust

(21 Rawalpora Housing Colony, P.O. Sanat Nagar, Srinagar–190005.)
Camp Office :- C/o Voice Of Silence Inside Poonch House Gate, Panjtirthi, Jammu–180001.
Telephone 0191-2562267, 0191-2564085

"Pandit Dina Nath Muju Memorial Trust" has been set up by the family members of the late Muju Sahib. Pandit Dina Nath Muju (1910-90) was a saintly scholar and reknowned teacher of Kashmir, who was assasinated during the night of 6/7 July 1990 at his residence at 21, Rawalpora Housing Colony, Sanat Nagar, Srinagar by some assailants when militancy was at its peak.

The Trust has been set up to help the poor, needy and deserving orphan boys and girls to prosecute their studies and also to help other needy persons to the extent it can.

The Trust is a private (family) one and meets its financial requirements through the family resources only. Presently the family members do not want to make it a Public or Charitable Trust. As such the Trust has not collected any donations from any quarter, so far, to manage its affairs.

However, in view of the increasing demands made upon the Trust, if any close associate of the late Muju Sahib or any well wisher of the Trust desires to contribute to the Trust he/she is most welcome to come forward.

For and on behalf of Pandit Dinanath Muju Memorial Trust.

MEDITATION is the flowering of understanding. Understanding is not within the borders of time; time never brings understanding. Understanding is not a gradual process to be gathered little by little, with care and patience. Understanding is now or never; it is a destructive flash, not a tame affair; it is this shattering that one is afraid of and so one avoids it, knowingly or unknowingly. Understanding may alter the course of one's life, the way of thought and action; it may be pleasant or not but understanding is a danger to all relationship. But without understanding, sorrow will continue. Sorrow ends only through self-knowing, the awareness of every thought and feeling, every movement of the conscious and that which is hidden. Meditation is the understanding of consciousness, the hidden and the open, and of the movement that lies beyond all thought and feeling.

-J.Krishnamurti